ISLAM
&
MANAGEMENT

Syed Kazim

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General Management

Management from the Life of the Companions

Acknowledgement

Saying thank you is more than good manners, it is good spirituality.One who is most deserving of thanks and praise from people is Allah (swt), may He be glorified and exalted, because of the great favours and blessings that He has bestowed upon His slaves in both spiritual and worldly terms. Allah (swt) has commanded us to give thanks to Him for those blessings, and not to deny them.

Islam appreciates not only giving thanks to Allah (swt), but also demands us to thank people for their favours and kindness. Just like worship and praise is a requirement of being a slave of Allah (swt), so too is thanking a requirement of being a human. Islam orders people to worship and praise Allah (swt) and also to thank people for their favours. Thanking people is very important in Islam, as Prophet Muhammad (pbuh) once said, "He who does not thank people, does not thank Allah" (Ahmad and Tirmidhi).

Firstly, I would like to thank Allah (swt) for rightly guiding me, to use his given talent and knowledge in his cause. I also thank Allah (swt) for giving me the idea, capability and commitment to write this book.

Secondly, I would like to thank my parents for giving me good education, and especially my father who provided me with all kinds of facilities, comfort, and taking care of all the household activities, which ultimately gave me more time to work on the book. I would also like to thank my wife, for her continuous moral support, which helped me in completing the book.

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There are many more people who have contributed to my personal growth which has ultimately helped me to emerge as a writer and author. Lastly, I would like to thank everyone who has directly and indirectly helped me in completing the book.

For me, this book has just been an initiation and a lot of learning has taken place in the process. I pray to Allah (swt) to accept my little effort. InshaAllah, this book will be followed by many more books in the future. The journey has begun. . . .

Syed Kazim

Preface

Islam is not just a religion; it is a comprehensive, intelligent and practical system of life. Islam respects all the different components of a human being equally and regulates them to their full potential, rather than suppressing them or setting them completely uncontrolled. Islam is a way of life which gives us a guideline for every aspect of our lives.

Many people across the globe have researched, spoken and written about what Islam has to say about Science, Economic System, Social System and Political System, etc. I being a student of Management feel that it is my responsibility to write a book wherein I can highlight the various aspects of Management in Islam. Allah (swt) says in the Quran, "This day I have completed your religion for you" (Quran 5:3). In short, Prophet Muhammad (pbuh) reformed, completed and perfected the way of life in twenty three years as per the commands of Allah (swt).

Quran is not a book only for the Muslims but for the entire mankind because it shows the right path of life as well as the managerial skills for people, employees, managers, entrepreneurs, etc. Quran has already shown us the path 1430 years ago but we humans are still in the process of discovering the wisdom of the Quran even in the 21st century.

Quran is the ultimate book which acts as a source of guidance in every aspect of our lives. The Quran is the ultimate manifestation of Allah's grace for mankind, the ultimate wisdom and the ultimate beauty of expression. The Quran is a book which provides the human being the spiritual and intellectual nourishment which man craves. The Quran is a book which lays a heavy emphasis upon

reason and understanding. In these spheres of human understanding, the Quran goes beyond just satisfying the human intellect; it causes one to reflect on implications.

For guidance in any aspect, one should look into the Quran for guidance. As Allah (swt) says in the Quran, "This is the Blessed Book that we have revealed to you, (O Muhammad), that people with understanding may reflect over its verses and those with understanding derive a lesson" (Quran 38:29). The verse states that the Quran is a blessed book which emphasizes that it is of immense benefit to man contained in it are the best directives to mend and improve his life. One's adherence to the Quran ensures nothing but goodness, discounting all possibility of loss or harm. Thus, we need to approach the Quran to seek guidance in every aspect of our lives.

Allah (swt) says in the Quran, And We had certainly brought them a Book which We detailedby knowledge,as guidance and mercy to a people who believe" (Quran 7:52). The verse states that, Allah (swt) have revealed the Quran which is full of knowledge and this knowledge will act as complete guidance and mercy for the people who believe in it.

Allah (swt) says in the Quran, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often." (Quran 33:21). Prophet Mohammad (pbuh) was an ideal human being; he was the best teacher, preacher, guide, statesman, law-giver, judge, diplomat, negotiator of treaties, military commander, business man, husband, father, neighbour, friend, etc.

Prophet Mohammed (pbuh) during the short period of 23 years revolutionized the society. From paganism and idolatry to the submission to one true God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and anarchy to disciplined living, from an utter bankruptcy to the highest standards of moral

excellence, from absolute backwardness and ignorance to the epitome of knowledge, science and civilisation. He preached a religion, founded a state, built a nation, laid down a moral code, and initiated numerous social and political reforms. He (pbuh) revolutionized the human thought and behaviour for all times to come. The human history has never witnessed such a complete transformation of a society or a place and all these unbelievable wonders in just over two decades. And in order to execute all this effectively a lot of management techniques were employed by Prophet (pbuh).

Thus, the Quran and the life of Prophet Muhammad (pbuh) guide us in all spheres of life. It also guides us on various aspects of management. Managers and Executives could find another effective way of managing their work from the teachings of the Quran and the life of Prophet Muhammad (pbuh). These management techniques which are highlighted in the book can not only be implemented in the work place but should also be implemented by various Islamic Organisations across the world to execute their task in much more planned and organised manner.

After the Quran and the life of Prophet Muhammad (pbuh), the third source of knowledge is the life of the companions of Prophet Muhammad (pbuh). As Prophet Muhammad (pbuh) once said, "Verily the best among you is my generation and his companions, then those who follow, and then those who follow them" (Muslim). From this hadith we can understand that, undoubtedly the best people to understand Islam is the first general of Muslims, who are the companions of Prophet (pbuh).

I hope the readers will take lessons from the book with respect to planning, organising, directing, controlling, training, emotional intelligence, spiritual intelligence, human resource development, attitude, perception, leadership, group dynamics, business ethics, motivation, personality development, strategic management, social

responsibility, communication, compensation, interpersonal behaviour, stress management, change management knowledge management, conflict management, time management and self-management and then imbibe the qualities and implement them in the future. I also hope that this book will motivate people to highlight various other aspects of life from the Quran and the life of Prophet Mohammed (pbuh).

The book consists of articles on 37 different aspects of management. As most of the aspects of management are inter-dependent, the readers would find some kind of repetition. The book features lessons from management from the Quran, life of Prophet Muhammad (pbuh) and the Companions of the Prophet (pbuh).

Syed Kazim

Chapter – 1

Introduction

All organizations depend upon group efforts. Group action and joint efforts have become necessary in every walk of life. Management is required wherever two or more people work together to achieve common objectives. The success in group efforts depends upon mutual cooperation among the members of the group. Management creates teamwork and coordination among specialized efforts.

Management is indispensable in all organizations whether a business firm, a government, a hospital, a college, a club, etc. Management is a creative force which helps in the optimum utilization of resources. Competent managerial leadership alone can convert the disorganized resources of men, money, materials and machinery into a productive enterprise. In the absence of management, an organization is merely a collection of men, money, materials and machinery.

Management is the dynamic life-giving element in every activity. Without it the resources of production remain resources and never become production. Management is the catalyst without which no organization can survive or grow. Management is required to plan, organize, direct and control group efforts. Management provides leadership and motivation to individuals. There is continuous need for management in an organization.

As an innovative force, management performs the same role in an organization just as the brain does in the human body. It is the fundamental coordinating mechanism that underlies organized endeavors. The importance of management has increased tremendously in recent years

due to the increase in size and complexity of organizations, turbulent environment and growing responsibilities.

Sound management helps in maximizing output and minimizing costs. It maintains a dynamic equilibrium between an organization and its ever changing environment. Management is responsible for the creation, survival and growth of organizations. The significance of management in the modern world has increased tremendously due to the following challenges such as, growing size and complexity, increasing specialization of work, sophisticated and capital intensive technology, increasing complexity of decisions, growing regulation by the Government, need for research and development, turbulent environment, need for reconciling the interests of various groups, need for optimum utilization of scarce resources and much more.

Management is equally important at the national level. It is an agent of change and economic growth. The prosperity, power and prestige of a nation depend upon the competence and dedication of its administrators. A government without good management is a house built on sand. Management makes a significant social contribution by supplying goods and services, employment, tax revenue, etc.

In a developing country like India, the significance of management can hardly be over emphasized. Higher efficiency and higher productivity is the only hope of the people, more than 60% of whom are living below the poverty line. A welfare state cannot realize its twin objectives of economic growth and social justice without a well-organized management system. The root cause of India's backwardness lies in the underutilization and mystification of the country's resources.

Poor management is the main cause of sickness in the private sector. We are underdeveloped because we are undermanaged and mismanaged. Dedicated and

professional people can convert the tremendous latent energy of people into wealth. The achievement of effective management enables us today to promise the abolition of the grinding poverty that has been mankind's lot through the ages. Management is the key for unlocking the forces of economic growth. It is the crucial factor in economic and social development.

The following are the Benefits of Effective Management:

vi. It helps in Achieving Group Goals

It arranges the factors of production, assembles and organizes the resources, integrates the resources in an effective manner to achieve goals. It directs group efforts towards the achievement of pre-determined goals. By defining the objective of an organization clearly there would be no wastage of time, money and effort. Management converts disorganized resources of men, machines, money, etc., into a useful enterprise. These resources are coordinated, directed and controlled in such a manner that the enterprise works towards the attainment of goals.

ii. Optimum Utilization of Resources

Management utilizes all the physical and human resources productively. This leads to efficacy in management. Management provides maximum utilization of scarce resources by selecting its best possible alternate use in industry from its various uses. It makes use of experts and professional and these services lead to the use of their skills, knowledge, and proper utilization and avoids wastage. If employees and machines are producing its maximum then there is no under employment of any resources.

iii. Reduces Costs

It gets maximum results through minimum input by proper planning and by using minimum input and getting maximum output. Management uses physical, human and financial resources in such a manner which results in the best combination, which ultimately helps in cost reduction.

iv. Establishes Sound Organization

No overlapping of efforts (smooth and coordinated functions). To establish a sound organizational structure is one of the objectives of management which is in tune with the objectives of the organization and for 14ulfilment of this, it establishes effective authority and responsibility relationship i.e. who is accountable to whom, who can give instructions to whom, who are superiors and who are subordinates. Management fills up various positions with the right persons, having the right skills, training and qualification. All jobs should be clear to everyone.

v. Establishes Equilibrium

It enables the organization to survive in changing environment. It keeps in touch with the changing environment. With the change of the external environment, the initial co-ordination of organization must be changed. So it adapts the organization to the changing demands of the market or changing needs of societies. It is responsible for the growth and survival of the organization.

vi. Essentials for the Prosperity of Society

Efficient management leads to better economical production which helps in turn to increase the welfare of the people. Good management makes a difficult task easier by avoiding wastage of scarce resource and improves the standard of living. It increases the profit which is beneficial to the society and will get maximum output at minimum cost by creating employment opportunities which generate

income in hand. Organizations come with new products and researches beneficial for society.

The role of management in our society is critical in human progress. It serves to improve standards of living of all people through effective utilization of human and material resources. By designing job structures that provide opportunities for self-expression, and initiative, management provides human satisfaction. Management makes all the difference in the quality of life between nations. Thus, implementation of various aspects of management in accordance with the Quran and Sunnah will play a crucial role in the progress of human beings in the modern society.

Fundamentals

Chapter - 2

Principles of Management

Introduction

Principles of Management are guidelines for the decisions and actions of people. The Principles of Management are the essential, underlying factors that form the foundations of successful management. It is the activities that "plan, organize, and control the operations of the basic elements such as, people, materials, machines, methods, money and markets, providing direction and coordination, and giving leadership to human efforts, so as to achieve the sought objectives of any group or organisation.

Islam is considered to be a way of life. The Quran and the life of Prophet Mohammed (pbuh) guide us in every aspect of our life. Thus, it also guides us on various aspects of management. Allah (swt) says in the Quran, "It is Allah who created the heavens and the earth and whateveris between them in six days; then He established Himself abovethe Throne. You have not besides Him any protector orany intercessor; so will you not be reminded?He planned (each) matter from the heaven to the earth; then itwill ascend to Him in a Day, the extent of which is a thousandyears of those which you count.That is the Knower of the unseen and the witnessed, the Exaltedin Might, the Merciful" (Quran 32:4-6).

The verses speak about the creation of the earth, which is an event and it requires management, and the verse number 5 and 6 offer seven Principles of Management. Firstly, it speaks about 'Planning' when it stated 'He planned matters' (the word which is used in the Quran is 'yudabbiru', is also translated as arranges, organizes, regulates, directs and conducts), secondly, it speaks about 'Communication' when it states 'from the heavens to the

earth', thirdly, it speaks about 'Feedback' when it states 'it will ascend to Him in a Day', fourthly, it speaks about 'Time Frame' when it states 'of which is a thousand years of those which you count', fifthly, it speaks about 'Knowledge' when it states 'That is the Knower of the unseen and witnessed', sixthly, it speaks about 'Authority' when it states 'the Exalted in Might' and seventhly, it speaks about 'Mercy' when it states 'the Merciful'. The above aspects are explained as follows:

i. Planning

Planning is the first step in any aspect of management. It is the process of formulation of one or more detailed plans to achieve optimum balance of needs or demands with the available resources and is the first step in the process of management. Planning is very much necessary as it increases the efficiency of the task, it reduces the risk involved in the activity, it facilitates proper coordination, its aids in organising the available resources, it gives a right direction to the task, it helps in maintaining good control, it helps in achieving the objectives and it helps in better decision making. Thus, planning is the basic pillar to conduct any management activity.

ii. Communication

After making the plan, one needs to communicate the same to all the other members. Communication refers to the process of imparting or exchanging of information by speaking, writing, or using some other medium. Generally, activities relating to management are not done individually, but they have to be performed in a group and when we are working in groups', communication becomes very important. Communication also helps in shaping the attitude, behaviour and understanding of people. Management is totally reliant on communication, which helps people to exchange ideas, messages or information by

speech, signals or writing. Without communication, management cannot function. If communication is diminished or hampered, then the complete management process will suffer. When communication is through, accurate and timely, the management tends to be vibrant and effective. Communication is a linking process of management which plays a very crucial role in every function of management. It is the way people conduct the managerial functions of planning, organizing, staffing, directing and controlling.

Communication is the primary means by which people obtain and exchange information. Decisions are often dependent upon the quality and quantity of the information received. If the information on which a decision is based is poor or incomplete, the decision will often be incorrect. Information and communication represent power. An individual cannot do anything constructive in a work unit unless he or she knows what is to be done, when the task is to be accomplished, and who else is involved. The people who possess this information become centres of power. Thus, communication is very important, what heart is for the body, communication is for management.

iii. Feedback

Feedback is a process in which the effect or output of an action is 'returned' (fed-back) to modify the next action. Feedback is the cheapest, most powerful management tool that we have at our disposal. Feedback is an essential part of effective learning. Feedback is powerful as it helps people get on track; it serves as a guide to assist people to know how they and others perceive their performance.Feedback can also be very motivating and energizing. It has strong links to satisfaction and productivity. People like to feel involved and identified with their organisation and feedback helps achieve that state. Ultimately, feedback helps us to learn, gives an

opportunity to motivate others and will facilitate in improving the future performance and execute the task effectively. Thus, regular feedback should be taken in order to ensure the effective implementation of the task.

iv. Time Frame

Time Frame refers to a period of time that is used or planned for a particular action or project to occur. From the verse we learn that Allah (swt) had set a time frame of six days to create the world.In order to accomplish a task one needs to fix a time limit. Fixing a time limit will give a person a target or benchmark to work towards. Setting a time period is very important because time is limited, to accomplish more, to make better decisions, to reduce stress, to increase the quality of work and be disciplined while doing the task.

Setting a time frame will give the people motivation to meet the goal within a certain period. It also provides the information needed to develop an action plan so that the goal can be met within the stated timeframe. People will then be able to manage their time better during the day as they have an action plan for each goal that will guide their tasks throughout the work day. Thus, a time frame has to be given in order to accomplish a task.

v. Knowledge

Knowledgeis a familiarity,awareness or understand-ding of someone or something, such as facts, information, descriptions, or skills, which is acquired through experience or education byperceiving,discovering, or learning. The verse says that Allah (swt) is the Knower. Knowledge is powerful and an important part of life. It is knowledge that has equipped man with the limitless power with which man dominates over all beings who are physically much stronger than him. Knowledge has significantly helped him

to conquer the nature and this conquest has prompted human progress and civilization.

For doing any work, knowledge is required, only then it can be performed effectively. Any act of management will involve decision making, and effective and productive decisions can only be taken when one has comprehensive knowledge. Comprehensive knowledge on any aspect will help us reduce cost, to provide potential to expand and grow, to increase the value of the activity and will help us to respond faster to the challenges, opportunities and threats. Thus, knowledge acts as the basic foundation to execute any task or project.

vi. Authority

Authority refers to the right of superiors to get exactness from their sub-ordinates. In order to implement anything effectively, authority is very much necessary. If things have to be executed the way it has to be done then one should be authoritative.If authority is given to a person, he should also be made responsible. In same way, if anyone is made responsible for any job, he should also have concerned authority. Authority without responsibility leads to irresponsible behaviour whereas responsibility without authority makes the person ineffective. Ultimately, one should be given complete authority if activities have to be executed in an effective manner.

vii. Mercy

In order to manage things in a smooth manner, the leader should be merciful towards his subordinates. He should always have space for errors, imperfection and adjustments. Forgiving is not easy but a leader who has this quality will reach greater heights. A leader should be merciful. An autocratic, unforgiving, thumb-down, leadership approach will not be proved to be effective. A

good leader should always aim for perfection and tolerate the imperfection of others.

Conclusion

All the seven principles of management offered by the Quran give a comprehensive approach for managing activities and events. Through this knowledge, people will be enlightened with the various 'Principles of Management' which Quran has to offer. These principles give an idea as to how one can manage his work, teams, groups and organisations. The principles of management enable people to decide what should be done to accomplish the given tasks and to handle situations which may arise during the process of accomplishing the task. Implementing these principles in our events and activities will make people more effective, efficient and productive.

Chapter – 3

Prerequisites for Effective Implementation of Management

Introduction

Prerequisites basically refer to a thing that is required as a prior condition for something else to happen or exist. If the various functions of management have to be effectively implemented then certain prerequisites are very much necessary. Islam does not fail to provide a decent number of prerequisites, so that all the principles, functions and aspects of management are managed effectively to its core.

The following are the prerequisites which are required for effective implementation of management:

i. Team Work

Islam has also promoted people to work together. Allah (swt) says in the Quran, "And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves" (Quran 3:103), and in the next verse he also says, "Let there arise amongst you a group that invites to the good, orders what is right and forbids what is evil, and they are those who are successful" (Quran 3:104). In the first verse He tells people not to be divided and in the next verse He tells that let there be a group.

It's not only the Quran but also Prophet Mohammed (pbuh) has emphasized on being and working together. He (pbuh) said, "The hand of Allah (swt) is with the Jamaah (Group). Then, whoever singles himself out (from the Jamaah), will be singled out for the Hell Fire." (Tirmidhi). The statement is so strong that it states that going outside the group will lead people to Hell Fire. It is no wonder, being united and working in an organised and disciplined

fashion within a group or a team was clearly mentioned, encouraged and even ordered by the Qur'an, 1400 hundred years ago.

ii. Initiative

This principle emphasises the necessity of chalking out a plan and then implementing it. When the plan is ready, managers should take the initiative of getting it done through people. Prophet Mohammed (pbuh) was a person who always used to take initiatives. He (pbuh) was always the first person to do good things and also to stop people from doing wrong.

Muslims today have fallen behind the nations of the world. This sad condition is the result of not recognizing the true model of the Prophet Muhammad (pbuh) of being proactive in facing difficulties and for setting the vehicle of Islam in motion. Muslims must imitate the Prophet's management mechanisms, state of the art plans, place actual labour and work in executing plans. As we have seen, these qualities were major key features of his life. Ignoring or totally dropping such precious Sunnah out of our lives, is inevitably a failure in following the example of the Prophet Muhammad (pbuh), and will undoubtedly produce stagnate and passive Muslim nations.

iii. Equity

This principle requires the managers to be kind and just so that loyalty can be won from the subordinates. The ultimate aim of Prophet Mohammed (pbuh) was to establish peace and justice in the state. He (pbuh) always strived to do justice to every person living in the land and to every person who came to him for justice.

iv. Right Task to the Right Person

Placement of men and materials should be properly made. Each man should be provided the work for which he

is best suited. Prophet Mohammed (pbuh) always ensured that the right person was assigned with the right job. For example, He (pbuh) sent Musab bin Umair (ra) to do Dawah as he was very polite and good in speech.

v. People's Interest over Individual's Interest

The principle states that while taking any decision, the general interest, i.e., the interest of the organisation as a whole should be preferred to individual interests. Prophet Mohammed (pbuh) always sacrificed his needs and comfort in the interest of other people. He always used to help people no matter if he and his family would sleep in hunger. In one incident, when a person came to the Prophet (pbuh) to ask money, when he did not have it, to took credit from a person and helped the person who came to him for help.

vi. Discipline

Discipline is absolutely essential for a smooth functioning of business. It means, obedience to authority. On the other hand, the leader's behaviour should be such that they make subordinates obedient. If such discipline is observed, there will be no problem of industrial disputes. Obeying the leader is a part of Iman in Islam. Allah says in the Quran, "Believers! Obey Allah and obey the Messenger and those in authority among you." (Quran 4:59)

vii. Authority and Responsibility

Responsibility means the work assigned to any person, and authority means rights that are given to him to perform that work. It is necessary that adequate authority should be given to discharge the responsibility. When Prophet Mohammed (pbuh) sent Maaz-bin-Jabal to Yeman by appointing him as the Governer, He (pbuh) gave both authority and responsibility so that the assigned task can be performed effectively.

viii. Avoiding wastage of Time

Islam has given high emphasis on making effective utilization of time. The Quran tells "who avoid whatever is vain and frivolous" (Quran 23:3) are the people who will attain true success. On the other hand Prophet Mohammed (pbuh) said, "The feet of a servant will not move on the Day of Judgment until he has been questioned about four things. His life - how he spent it, his knowledge - how he acted upon it, his wealth - where he earned it and how he spent it and his body - how he used it" (Tirmidhi). The hadith speaks about time, which makes us cautious to make effective utilisation of the precious time given to us, as on the day of judgement our feet will not move unless we answer to Allah (swt) as to where we spent the precious time which was given by Him.

ix. Effective utilisation of Resources

Prophet Muhammed (pbuh) always strived to make effective utilisation of all the resources. Prophet Muhammed (pbuh) and the companions did not possess all the resources to spread Islam and to fight against the enemies of Islam, so they had to make use of all the resources in the most effective manner. The best example in this regard is the Mosque which was constructed by Prophet Muhammed (pbuh) in Madinah. The mosque was not only used to perform Salah but was also used as a Islamic University, a Hospital, a Guest House for Delegates, Shelter for Homeless, Charity and Work Centre, Supreme Court and a Parliament. The construction of the Mosque in Madinah is another good example of effective utilisation of resources. He (pbuh) hired the best carpenters and best constructors of Madinah to do the job, used the companions as physical labourers, used the leafs of the dates tree for the roof and the wood as pillars and used the best sand available in Madinah for the construction.

x. Allocation of Work

Allah (swt) says in the Quran, "...No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the (father's) heir is (a duty) like that (of the father). And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them..." (Quran 2:233)

This beautiful quote from the Quran can be explained as the fact that physical, emotional and intellectual capacity of an individual is limited and every person has its own talents and potentials. Therefore, it is important not to burden someone with extra task that is beyond his ability.

xi. Decentralisation

Decentralisation is the process of redistributing or dispersing functions, powers, people or things away from a central location or authority. Prophet Muhammad (pbuh) displayed a very good example of decenralisation when we appointed representatives for all the seven Masjids in Madinah. This made the job of Prophet (pbuh) very easy and it also created opportunities to create leaders.

xii. Unity of Direction

It emphasizes that in any organisation to function smoothly the direction should come one end or from one person or else it will lead to problems and confusions. Allah (swt) says in the Quran, "Had there been within them (i.e., the heavens and earth) gods besides Allah, they both would have been ruined..." (Quran 21:22).

The verse basically highlights the fact that the existence of one God, but it also shows the importance and necessity of Unity of Command and Unity of Direction. Because the entire functioning of the Universe is managed and controlled by one God, there is no problem or any sort of confusion in its administration. In the same way if an

organisation should function smoothly and effectively then there should be only one person who gives the direction.

xiii.Mutual Consultation

Allah (swt) says in the Quran, "...And consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust (in Him)" (Quran 3:159). Allah (swt) also says in the Quran, "And who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for living" (Quran 42:38).

Consultation is a very important aspect of Islam and ultimately helps in effective management of any activity. Consultation helps in getting new and better ideas for any problem or issues and it opens avenues for appreciating the different aspects of a problem. Prophet Muhammed (pbuh) also used to consult his companions on various occasions before taking the final decision.

xiv. Decision Making

In order to manage things effectively, an individual will have to make decisions in his personal and professional life. Allah (swt) says in the Quran, "And (mention) David and Solomon, when they judged concerning the field, when the sheep of a people overran it (at night), and We were witness to their judgement. And We gave understanding of it (i.e., the case) to Solomon, and to each (of them) We gave judgement and knowledge..." (Quran 21:78-79).

Prophet Sulaiman (pbuh) was endowed with the quality of making sound decision in complicated cases. Once a dispute arose between two persons, they went to Prophet David (pbuh). One of them said that the sheeps of the shepherd have trampled over his crops and it had caused a considerable loss, and it must be compensated by the shepherd. The shepherd was very poor. He had

nothing except sheeps and the damage done to the crops exceeded the price of the sheeps. The Prophet David (pbuh) ordered the defaulter to give his sheeps to the owner of the land as reparation. Sulaiman (pbuh), the teenaged boy was listening to the judgement of his father. He (pbuh), respectfully, spoke out and told his father that his decision was correct but it will be appropriate if the crop owner only utilizes the milk and wool of the sheeps. The shepherd should be directed to render services to the crop owner until the condition of the damaged fields restores to the normal position and when it is done, the sheeps must be given back to the shepherd. This good decision not only gave justice to both the parties but it also helped the poor shepherd to avoid losing his sheeps.

Conclusion

The Prerequisites for Effective Implementation of Management are derived from the Quran and life of Prophet Muhammad (pbuh) will be proved to be practical, smooth and effective as they are from Allah (swt). Thus, implementing these aspects in various areas of management will definitely show positive results in our life, work, organisation and business.

Chapter – 4

Planning

Introduction

Planningis the process of thinking in advance about any activity required to achieve a desired goal. It is the process of deciding in advance the future course of operations for a given period. It is the conscious determination of the objectives to be achieved and the future course of action to be taken to achieve the results in a given time period. It implies decision making as to what to do, when to do it, where to do it and who is to do it. In the field of management, the first step is planning and if this is done effectively then all the other steps will be performed smoothly, as Aristotle once said, "Well begun is half done".

The setting of goals, making plans and designing strategies to assure the accomplishment of objectives are also a part of Islam. Planning, therefore, should be at the centre of a Muslim's life, in all his moral, social, economic and political activities. Unfortunately, this precious Sunnah, however, is not apparent in the lives of many Muslims today. It is the absence of this Sunnah that has contributed much to our failures and suffering. In order to plan, one needs to understand his designation, mission and purpose. From the Quran we learn that our designation is that of a vicegerent, our mission is to establish the religion of Allah (swt) and our purpose of this life is to gain Allah's pleasure and be successful in this life and the hereafter.

The Quran teaches its readers to be planners in their affairs. It does it in a number of ways like, by discussing the stories of the prophets, by emphasizing the law of Allah (swt) in nature, and by admiring and praising the people who had a broad vision and were foresighted.

Planning – Act of Allah (swt)

Allah (swt) says in the Quran, "...But they plan, and Allah plans. And Allah is the best of planners" (Quran 8:30). Allah (swt) says in the Quran, "Verily, all things have We created in (planned) proportion and measure" (Quran 54:49). Allah (swt) also says in the Quran, "No misfortune can happen on earth or in your souls but is recorded in a plan before We bring it into existence" (Quran 57:22). These verses clearly show that both the conception and end result of every creation is according to a plan. Thus, Allah (swt) teaches us that His work is made according to a plan and a record. This is true inspiration for any sincere believer to follow and practice.

Importance of Planning

Allah (swt) says in the Quran, "Have you not considered how Allah presents an example, (making) a good word like a good tree, whose root is firmly fixed and its branches (high) in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded" (Quran 14:24-25). The foundation for a tree are its roots, if they are strong then the tree will also be strong. Similarly, the foundation and the first stage of management is planning, if planning is effective then the entire process will also be effective. Thus, this verse helps us to understand the importance of planning.

Allah (swt) continues and says in the Quran, "And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability. Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills" (Quran 14:26-27). These two verses give the example of a bad tree which is bad because of its roots which will ultimately fails to yield any fruits. If our planning is not good and up to the

mark then the process and the result which we get would also not be desirable. Thus, planning becomes a very crucial aspect for the success of any activity.

Characteristics of Planning

i. Long Term

The Muslim's plan must not be short sighted and should take into consideration the issues which are behind the scene that are relevant to the goal. Vision is the ability to see the future based on the immediate surrounding and circumstances. A plan may or may not be as successful if constructed without insight and vision. Allah (swt) praises those who possess the trait of vision. For example, Prophets Abraham (pbuh), Isaac (pbuh) and Jacob (pbuh), are praised by Allah (swt) for their spiritual power and vision. Allah (swt) says in the Quran, "And remember Our servants, Abraham, Issac and Jacob – those of strength and (religious) vision. Indeed, We chose them for an exclusive quality: remembrance of the home (of the Hereafter). And indeed they are, to Us, among the chosen and outstanding" (Quran 38:45-47).

ii. Contingency

Prophet Muhammad (pbuh) did not only plans but also made contingency plans. He (pbuh) decided to send an army of three thousand men to Syria, and he (pbuh) placed the former slave Zayd bin Harithah (ra) in command, which greatly surprised many companions. He (pbuh) added that if Zayd was killed, Jafar, who had recently returned from Abyssinia, would take over the command, and if Jafar died too, he would be replaced by Abdullah bin Rawahah.

iii. Faith in Allah

After making the plan, it is necessary for people to have faith in Allah (swt). Prophet Muhammad (pbuh) had very strong faith in Allah (swt) that He would help them in every

endeavour. When Prophet (pbuh) and Abu Bakar (ra) left to Madinah, people were searching for them, as a reward of 100 camels was set upon the head of each one (Bukhari). While searching for them, some people reached near the cave where they were hiding, seeing them Abubakar (ra) said, "O Prophet of Allah, if some of them lower their sight they will see us. To this the Prophet (pbuh) replied saying, "Do not fear, for Allah is with us" (Quran 9:40). This shows that after making a meticulous plan, Prophet (pbuh) had strong faith that Allah (swt) would help them.

Planning from the Life of Prophet Muhammad (pbuh)

The revolution at the time of Prophet Muhammad (pbuh) is the fastest revolution the world has ever witnessed. It is a revolution which took less than 23 years. It is a revolution in every aspect of life, such as political, economic, social, cultural and legal. Within 13 years in Madinah, Prophet (pbuh) established his governance in a small area of 390 square kilometers. Then on an average the governance expanded at the rate of 780 square kilometers per day, and when Prophet (pbuh) left the world, the Muslims ruled over an area of 25,90,000 square kilometers. This revolution was only possible because of meticulous planning by Prophet (pbuh).

Turning our attention to the life and example of Prophet Muhammad (pbuh), we learn that the actions of Prophet (pbuh) were planned in both the religious and worldly domains. Prophet Muhammed's (pbuh) deep faith in Allah (swt) that He would protect him, regardless of the situation, he (pbuh) still drew up his plan of his migration to Madinah with care and deliberation. The migration to Madinah was very well planned. His actions and plans in this situation are a clear example to Muslims that, regardless of the situation they find themselves in, they must consider every possibility and its alternatives while making their plans in order to ensure its success.

It is thus inappropriate to do a haphazard job and assume that Allah (swt) will straighten out the mess, because 'He is kind' and we are 'believer'. The plan of escape drawn by the Prophet (pbuh) demonstrates the extent of physical work, talent, leadership and vision that a Muslim must demonstrate in all their undertakings. The leaders of Makkah offered one hundred camels as a reward to the one who apprehended Prophet (pbuh). However, because of a well thought-out and carefully planned course of action by the Prophet (pbuh), they failed to find him and after ten days of journey, Prophet Muhammad (pbuh) arrived safely at Madinah.

The Prophet (pbuh) devised a plan with his closest companion, Abu Bakar (ra). This plan was secret and known only to those who played a part in it. First, Prophet Muhammad (pbuh) hired Abdullah Bin Uraqitt as a guide for the journey and then He (pbuh) asked Abu Bakar (ra) to prepare a camel load of food and drinks. To ensure that he would know what the enemy was up to during this migration period, as well as be in touch with the rest of the Muslim community. Asma binte Abu Bakar was appointed to bring food, Abdullah bin Abu Bakar was appointed to give news about the developments in Makkah in their hiding place. To further ensure a safe escape and avoid falling into the hands of the Quraysh, the Prophet (pbuh) instructed Abu Bakar's (ra) servant, Aamir Bin Faheerah to graze the heard of sheep behind Asma and Abdullah to destroy their foot prints as they delivered the food and news to the Prophet (pbuh) and their father.

Planning from the Life of Moses (pbuh)

It can be seen in the story of Prophet Moses (pbuh) and his planning in approaching the Pharaoh of Egypt. When Allah (swt) commanded Moses (pbuh) to go to Egypt and invite the Pharaoh to the path of Islam, Moses (pbuh) accepted the order and spelled out his plans. Allah (swt)

says in the Quran, "Moses said: Oh my Lord! Expand my chest (with faith, knowledge and affection); ease my task for me; and remove the impediment from my speech, so they may understand what I say: and give me a minister of my family, Aaron, my brother; add to my strength through him, and make him share my task" (Quran 20:25-32).

In this example, three major elements to build the plan clearly stand out. Firstly, Moses (pbuh) prepared himself for Dawah. Crucial to an effective and successful Dawah is the strength of the individual's knowledge, wisdom and deep faith. These faculties together enable the person to face difficulties and prevail over them. Thus, Moses (pbuh) expressed his willingness to open his heart and mind to receive deeper faith and wisdom to enable him to accomplish his task successfully.

Secondly, Moses (pbuh) planning was to deal with a problem of communication. This may have been a speech impediment that Moses (pbuh) had or it may be the difference of languages and customs of the tribes of Midianies and Egypt. Eloquence of speech, in the language of the listeners, is an essential tool of every individual. Without a plan to deal with this situation, Moses (pbuh) would not have been able to effectively convey his message. Thus, providing good communication was a crucial part of his plan for Dawah, so Moses (pbuh) requested Allah (swt) to send Haroon (pbuh) for his support.

Thirdly, a matter of logistics and support, human elements and tools required to support him in carrying out his mission. For this reason, Moses (pbuh) plan included his brother Haroon (pbuh). Thus, Haroon (pbuh) was not only for good communication, but also for physical and moral support in meeting the Pharaoh.

All these three points in Moses (pbuh) plan to approach the Pharaoh of Egypt makes it very clear that Moses (pbuh) did not approach the Pharaoh with no plans or haphazardly. Furthermore, one can see that Moses

(pbuh) plan was centreed on elements that were, at heart, relevant matters to the process of Dawah. This example illustrates that the Sunnah of Planning is indeed an integral part of the Muslim's mechanism of work and faith. Thus, we must not forget that the story of Moses (pbuh) with the Pharaoh is an inspiration for us, not for entertainment.

Similar to the story of Moses (pbuh) in the Quran, the plans drawn by Prophet Abraham (pbuh) in building the Kaaba, in breaking the idols, Prophet Yaqub (pbuh) sending his sons to find their brothers Joseph and Benjamin, are inspirations for Muslims to plan their tasks and affairs wisely.

Conclusion

Allah (swt) has uses the word 'plan' many times in the Quran and most of the places where it has been used are when it is addressing the aspect of how the disbelievers are making plans against Islam. For the past several hundred years, plots to undermine if not eliminate Islam and Muslims have been devised and carried out. Massacres against Muslims in Bosnia, Kosovo, Iraq, Lebanon and Palestine, are but a few examples of more recent aggressive actions against the Muslim world. In this context, the Muslims need to counter their plans with better, effective and efficient planning.

For nations, communities and individuals, planning is essential in their growth and ultimate success. The above lessons are certainly a clear order for the Muslims to conduct their affairs according to a plan. The million dollar question is how many Muslims have intentionally drawn a plan of action based on the principles of these traditions? For a Muslim, planning is a Sunnah that will help him establish firmness in his work, resolve conflicts and thereby yielding its blessed and successful fruit. Muslim councils supported by research institutions and think-tanks must be established to resolve crisis and design plans for all Muslims to follow.

Chapter – 5

Organising

Introduction

Organising is the process of bringing together physical, financial and human resources and developing productive relationship amongst them for achievement of organizational goals. Organising includes identification of activities, classification of grouping of activities, assignment of duties, delegation of authority, creation of responsibility, coordinating authority and responsibility relationships. Organising can be thought of as assigning the tasks developed in the planning stages, to various individuals or groups within the organisation. Organising creates a mechanism to put plans into action. Tasks are organised such that the output of each individual contributes to the success of departments, which, in turn, contributes to the success of divisions, which ultimately contributes to the success of the group.

Prerequisites for Effective Organising

The following are the prerequisites for effective organising which Islam has to offer:

i. Obedience to the Leader

Allah (swt) says in the Quran, "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (Quran 4:59). The verse clearly states that, people need to obey the leaders who are in authority at that time, only then will the affairs will be organised properly and will we reach our desired result.

ii. Consultation

Allah (swt) says in the Quran, "…and consult them in the matter…" (Quran 3:159). Allah (swt) also says in the Quran, "…and whose affair is (determined by) consultation among themselves…" (Quran 42:38). The verses states that, people should run their affairs through consulting one another and a decision making body. When people discuss, they tend to get many alternatives and it helps them to select the best alternative available. Thus, it will ultimately help them to organise their affairs effectively.

iii. Working in Groups

Allah (swt) says in the Quran, "And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong and those will be successful" (Quran 3:104). The verse commands people to live in a group in order to call people towards good and forbid them from evil, as any work can only be organised and accomplished effectively when it is done in a group. Just as a human body comes under continuous attacks from various injurious germs, viruses, etc., and must continuously fight them to stay alive and healthy, so people are also threatened continuously by wrong ideas, attitudes, etc., and if the people are well organised in a group, they will be able to counter these destructive and disintegrating tendencies from all evils.

iv. Assigning Responsibilities

Allah (swt) says in the Quran, "On no soul does Allah place a burden greater than it can bear…" (Quran 2:286). Assigning of duties is one important task of organising. If Allah (swt), our creator and the One who knows us better than anyone does not place on us burdens that we may not be able to carry, it follows that it would be wise for people

who aspire for success not to authorize something that is beyond its people.

Thus, these are the four basic principles which the Quran gives with respect to organising. When we analyse the life of Prophet Muhammad (pbuh), he implemented all these four principles effectively, thus it helped him (pbuh) in his task of organising.

Various Areas where Organising can be Found

The following are the various areas:

i. Quran

The Quran is the book which was is revealed by Allah (swt). We find the Quran to be in the most organised manner, a man can ever imagine. The Quran is composed of 114 chapters, sub divided into thousands of verses. How wonderfully the Quran narrates the charge sheet of Bani Israil and explains the replacement of the Ummah in Surah Al-Baqarah. How brilliantly the Quran narrated four stories in Surah Al-Kahaf, which talk of materialism.

The Quran is actually divided into seven parts. The first part starts from Surah Al-Fatihah, which is a Makki Surah and ends with Surah Al-Maida, which is a Madni Surah. The second part starts from Surah Al-Anaam, which is a Makki Surah and ends with Surah At-Tawbah, which is a Madni Surah. The third part starts from Surah Yunus, which is a Makki Surah and ends with Surah An-Noor, which is a Madni Surah. The fourth part starts with Surah Al-Furqan, which is a Makki Surah and ends with Surah Al-Ahzaab, which is a Madni Surah. The fifth part starts with Surah Saba, which is a Makki Surah and ends with Surah Al-Hujurat, which is a Madni Surah. The sixth part starts with Surah Qaf, which is a Makki Surah and ends with Surah At-Tahreem, which is a Madni Surah. The seventh part starts with Surah Al-Mulk, which is a Makki Surah and ends with Surah Al-Nas, which is a Madni

Surah. When we analyse we see that all the seven parts start with a Makki Surah and end with a Madni Surah. When we analyse that all the seven parts start with a Makki Surah and end with a Madni Surah. These are just a few examples to understand how the Quran is a well organised book. The Quran was revealed during the span of 23 years, but the way it has been organised and placed is something to ponder over.

ii. Universe

The universe was created by Allah (swt). When we look at the universe, we would realise that Allah (swt) has created it in the most organised manner without any error. He created the universe in such a way that, no one could find any fault, weakness or flaw in the way it has been organised. The galaxies, the stars, the planets, the sun, the moon, the mountains, the air, the water, the trees, the animals, birds, insects, etc., have been assigned with a given a specific task and they are performing it precisely. The universe has a perfectly organised system and harmony among these myriad objects right from the sky down to the earth and that all these objects are geared to innumerable and varied purposes. The organised system and harmony obtaining among these numerous objects have been there all along for millions of years. Thus, to maintain balance in the universe, the functioning of all these elements are equally important. Observing the universe helps us to understand how wonderfully Allah (swt) has organised the universe.

iii. Human Body

When we observe the human body, it is created in the most organised manner. Firstly, the drop of sperm takes nine months to get converted into a baby and the entire process is well organised, stage by stage. Secondly, the muscular system, circulatory system, digestive system,

endocrine system, integumentary system, urinary system, lymphatic system, immune system, respiratory system, nervous system, reproductive system andskeletal system, they all are created and are functioning in the most organised manner, which sets a practical example of organising. Allah (swt) has rightly said, "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth" (Quran 41:53).

iv. Salah

Prophet Muhammad (pbuh) said, "Stand in straight rows and do not differ among yourselves…" (Muslim). The hadith is teaching us to be organised by standing a straight line while performing Salah. The training of being well organised is given to the people five times in a day. The act of Salah also teaches us to organise ourselves. It teaches us to pray on time, it teaches us to priorities things, it teaches us to stand shoulder to shoulder, it teaches us to follow the leader, it teaches us to pray together, etc. Thus, Salah is a tool that teaches the Muslims to organise every aspect of their lives, the way they do it in Salah.

v. Life of Prophet Muhammad (pbuh)

Prophet Mohammed (pbuh) worked as a shepherd at the age of eight. As a young boy, Prophet Mohammad (pbuh) earned his living as a shepherd. Prophet Mohammed (pbuh) would take the sheep and cattle of his relatives and those of the people of Makkah to the surrounding deserts for grazing. Doing this work for years, Prophet (pbuh) subconsciously learnt the art of organising. This skill helped him (pbuh) in his future assignments.

After migrating to Madinah, Prophet (pbuh) used his organising skills to establish the city. He (pbuh) established a brotherhood between the emigrants and the people of Madinah, constructed Masjid al-Nabawi, introduced the Azan (call to prayer), established a marketplace in the city,

fought many battles and organised various activities, stage by stage helped Prophet (pbuh) to make Madinah an Islamic State.

Prophet (pbuh) also displayed good organising skills, when the battles were fought. During the battle of Uhad, he (pbuh) lined the people up at the foot of a Mount Uhad so that the mountain was behind them and the Qurayshi army in front of them. The enemy could launch a surprise attack from only one mountain pass. The Prophet (pbuh) posted 50 archers there under the command of Abdullah bin Jubayr (ra). He (pbuh) told him not to let anyone approach or move from that spot, adding, "Even if you see birds fly off with your flesh, don't move from this place".

During the battle of Trench, when the trench had to be dug, it was organised in the best possible way. It took 6 days of feverish labour to dig the trench. Prophet (pbuh) divided the Muslims into groups of ten and told them to compete with each other. It was a hard task, there was not much time and hunger was rampant, yet all the companions worked enthusiastically. In order to not feel the hunger, each fastened a rock around his stomach. Prophet (pbuh) also worked alongside them with two rocks fastened around his stomach. Thus, the way the work was organised, made it possible for them to complete the task before the enemies could arrive.

The education system during the time of Prophet (pbuh) was also very well organised. Islam gives high importance to education, thus the process of imparting knowledge was also very well organised. Imparting education at a centralized place like Madinah was much easier, administratively and cost-wide that it would have been in scattered and far-flung areas of the Islamic State. Therefore, in the early stage centralization was encouraged. But later when the Islamic State gained sufficient strength and administrative control and viability, the policy of centralization gave way to decentralization increased

degrees. Subsequently, it was a normal practice with the Prophet (pbuh) to send teachers to the tribes who embraced Islam to teach the basic requirements of the religion and possibly to educate them in the skill and art of reading and writing.

After the conquest of Makkah the Prophet (pbuh) ordered Muaz (ra) to stay on and organize and impart education to the converted people. It was the normal practice of the Prophet (pbuh) that whenever he sent a governor to any region newly conquered or converted to Islam, he (pbuh) also sent with him another person for the diffusion of Islamic knowledge. This practice of dispatching missionary teachers was not confined to urban areas only; teachers were sent to rural areas as well to teach the nomadic and isolated people.

The duties of the governor, among others, included the organisation and maintenance of the educational institutions in the region. When Amr bin Hazam (ra) was appointed as the governor of Yemen he was given a written document enlisting his duties in this regard. To ensure proper functioning of the educational institutions the Prophet (pbuh) sometimes appointed inspecting officers. Muaz bin Jabal (ra) was one of those appointed for this purpose. He was a touring officer who went from district to district ostensibly with a view to organize and supervise the educational institutions under his jurisdiction.

When it comes to organising one's personal life, Prophet (pbuh) was also very successful. Inspite of being involved in so many social activities, Prophet (pbuh) use to give time to his family and used to involve himself in house hold works. Prophet (pbuh) used to stitch his clothes, fix his shoes, and used to be helpful to his wives in household works. Thus, Prophet Muhammad (pbuh) organised his spiritual life, personal life and mission very effectively.

vi. Life of Abrahim (pbuh)

When we analyse the life or Abraham (pbuh), his life and his Dawah struggle was very well organised. The work of Abraham (pbuh) was divided into four stages, namely his family, society, religious scholars and the king. Firstly, at his family, he invited his father Azar to Islam, secondly, at his society, he invited the common people to Islam through various examples using the stars, moon and the sun, thirdly, towards the religious scholars, where he indulged in a dialogue with them and told them to ask the big idol as to who chopped the heads of all the other idols and fourthly, toward the king Namrud, where he asked him whether he could make the sun rise from the west.

vii. Other Prophets

Allah (swt) sent Prophets to different parts of the world from time to time and all the Prophets had the same mission, to invite man to his true religion and subsequently to organise all who accepted this message into a community which would be bounded by the Law of Allah (swt), which would strive to establish its observance and would seek to prevent its violation. All the Prophets discharged their missions credibly in their own time. Thus, it is a Sunnah of all the Prophets to organise their community and the people around them to tackle the burning issue of their time.

Conclusion

The Quran and the life of Prophet Muhammad (pbuh) and the life of other Prophets teach us to organise our affairs effectively. The way of Islam wants us to organize ourselves and take care of our religious, social and other affairs. We need to organise our individual and collective life. If the Muslim Ummah adopts these principles and skills of organising in their individual and collective lives, it will take them to greater heights.

Chapter – 6

Directing

Introduction

Directing is that part of managerial function which actuates the organizational methods to work efficiently for the achievement of organizational purposes. It is considered as the life-spark of the enterprise which sets it in motion the action of people because planning, organizing and staffing are the mere preparations for doing the work. Direction is that inter-personnel aspect of management which deals directly with influencing, guiding, supervising, motivating sub-ordinates for the achievement of organizational goals. It is a basic management function that includes building an effective work climate and creating opportunity for motivation, supervising, scheduling, and disciplining. Direction basically involves supervision, motivation, leadership and communication.

Importance of Direction

Man needs direction, if he does not get the right guidance he tends to go in the direction which he likes. Thus, in order to guide the people to the straight path, Allah (swt) revealed the Quran for people to follow, which would rightly direct them to every aspect of life. It teaches us how to supplicate, how to behave with people, how to become a better human being, etc. We celebrate the month of Ramadan by fasting because of our happiness of the Quran being revealed for us, because of obtaining the guidance from Allah (swt). In the first chapter of the Quran itself Allah (swt) teaches the people to seek his help and guidance to be directed to the straight path. Allah (swt) says in the Quran; "Guide us to the straight path."(Quran 1:6)

Sources of Direction

It is important to know from whom we can take directions. Allah (swt) says in the Quran, "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (Quran 4:59). The verse commands the people to first obey and follow the directions of Allah (swt), then the Messenger and finally the people who are in authority.

Allah (swt) says in the Quran, "And the straight path reaches Allah, and there are some other paths that are not straight..." (Quran 16:9). The verse states that the direction of belief and virtuous acts is the only straight path leading to Allah (swt). Man can reach Allah (swt) by following this path only and can thus seek His pleasure. Conventionally it is called Islam, towards which Quran directs everyone. Apart from Tawheed or monotheism, which is the path of Islam, no other path is straight, but that all other paths are tortuous, and they do not lead up to God.

If one has a strong intention to walk on the right path then Allah (swt) will guide them. Allah (swt) says in the Quran, "And when he directed himself towards Madyan, he said, "Perhaps my Lord will guide me to the sound way"" (Quran 28:22). When Moses (pbuh) turned towards Madyan, he could not get the time to make preparations for this journey, nor could he get any information about the paths he would have to traverse, he had set out putting his trust in Allah (swt), and had prayed to him to guide him to the right path. Allah (swt) blessed him with his favour, and he reached Madyan directly, and further on the path of guidance went on becoming clearer to him.

The following are the two basic sources of direction for mankind:

i. Quran

Quran directs man in various aspects of life. Quran gives direction on how to supplicate to Allah (swt) in

2:286, it directs man to be dutiful to parents in 2:83, it directs to be kind to relatives in 16:90, it directs on how to treat the orphans kindly in 4:2, it directs people on etiquettes in 24:27-28, it directs us to keep up our promises in 5:1, it directs us to be honest in 17:35, it directs us to be kind in 28:77, it directs us to be just in 16:90, it directs us not to indulge in backbiting in 49:12, it directs us not to extravagantly spend money in 17:26, it directs us not to lie in 24:7, it directs us not to be arrogant in 17:37, it directs us not to indulge in interest in 5:90, etc. Thus, we can understand that the book directs us in various aspects of our life.

Allah (swt) says in the Quran, "...And have raised some of them above others in degree (of rank) that they may make use of one another for service..." (Quran 43:32). When the point about ranks in difference of livelihood came up, its necessity has also been explained that it was necessary so that people may be able to take service from others. If people were given equal ranks and if all of them would have come with equal capability, then they would not have cared for one another and the human society would not have learnt to work on the basis of cooperation. Thus, we can understand that Allah (swt) has created the world in such a way that few people can direct other people in various aspects. Thus, Allah himself created a platform for some people to direct the others.

ii. Life of Prophet Muhammad (pbuh)

Prophet Muhammad (pbuh) was a great director as he excelled in aspects relating to supervision, motivation, leadership and communication. One of the important tasks of a leader is to direct and Prophet (pbuh) gave the best directions in various aspects of his life. Especially the direction of Prophet (pbuh) helped the Muslims win many battles.

The last sermon of Prophet (pbuh), focused on giving direction to the people to carry forward the mission. The main task of all the Prophets who came on to his earth was to direct the people to the straight path. In the last sermon, he (pbuh) directed people to be trustworthy, to be accountable, not to deal with interest, to be kind to their wives, to observe the pillars of Islam, to be mindful of those working under us, to beware of Satan, to obey Allah (swt) and his messenger, etc. After giving them all the guidelines, he (pbuh) asked the people to pass on the message to others.

On one end when Allah (swt) is directing mankind through the Quran and the Prophet Muhammad (pbuh) is directing us through his teachings while on the other hand Satan is striving hard to direct mankind to the wrong path. Thus, we also need to strive not to follow the footsteps of Satan.

Conclusion

When Islam is striving to direct man to the right path, Satan tries his best to direct man to the wrong path. Allah (swt) says in the Quran, "Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?" (Quran 20:120). On one end when we are striving to live our lives as per the directions of the Quran, on the other hand Satan is working hard to mislead people to the wrong path.

Giving direction is a basic duty of every Muslim. As Allah (swt) says in the Quran, "You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong..." (Quran 3:110). Thus, it is our basic duty to direct people to good things and to direct them to stop doing wrong acts. And it is this act of direction because of which we are given the title of the 'best nation'.

Direction is an important and integral part of human life. Directing is not only the task of the Prophets but the task of every Muslim to guide and direct the people to the straight path. Very few people in the world are given the authority to direct people. In Islam, a person should be given the authority to direct on the basis of his skill and knowledge and not on the basis of wealth, popularity or anything else.

Chapter – 7

Controlling

Introduction

Controlling is the measurement and correction of the performance of activities of subordinates in order to make sure that the enterprise objectives and plans desired to obtain them are being accomplished. It involves the establishment of standard performance, measurement of actual performance, comparison of actual performance with the standards and finding out deviation if any and taking corrective actions. It implies measurement of accomplishment against the standards and correction of deviation if any to ensure achievement of organizational goals. The purpose of controlling is to ensure that everything occurs in conformities with the standards. An efficient system of control helps to predict deviations before they actually occur. Controlling is the process of checking whether or not proper progress is being made towards the objectives and goals and acting if necessary, to correct any deviation.

Islam addresses the concept of controlling in four perspectives, such as, controlling the universe, controlling over the slaves or employees, controlling the family and controlling one's self. The following are the various aspects of controlling which Islam has to offer:

i. Universe

Many think that people have control over all affairs. But Islam teaches us that Allah (swt) is Sovereign Who is in control of all affairs, the controller of all things, the one Who is able to do all things. As Allah (swt) says in the Quran, "It is Allah who has created seven heavens and of the earth, the like of them. (His) command descends among

them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge" (Quran 65:12). He has control over each and every thing and nothing in the universe can happen without his permission.

It is Allah (swt) who heaps up the heavy clouds, heats and brightens the Earth, varies the direction of the winds, holds birds suspended up in the sky, splits the seed, makes a man's heart beat, ordains photosynthesis in plants, and keeps planets in their separate orbits. People generally surmise that such phenomena occur according to 'the laws of physics', 'gravity', 'aerodynamics' or other physical factors; however, there is one significant truth these people ignore; all such physical laws were created by Allah (swt), the only possessor of power in the universe. Allah (swt) says in the Quran, "Do you not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent. (Quran 46:33).

Even the Prophets did not have control over many things, except by the permission of Allah. Having a strong faith that Allah (swt) has control over all affairs will also help the individual to control his emotions when things don't go his way.

ii. Own Self

Man is made unique; he is given control of himself as he has been given the freedom to do good or bad. But man generally fails to have control over himself and falls prey to his desires. Islam gives high importance to controlling one self. One of the reasons we pray five times a day is to gain discipline. We fast in the month of Ramadan in order to learn self-restraint, as Allah (swt) says in the Quran, "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may (learn) self-restraint" (Quran 2:183). We participate in Hajj, partly,

to practice strength. We lower our gaze to resist temptation, as Allah (swt) says in the Quran, "Tell the believing men to lower their gaze and guard their private parts..." (Quran 24:30).

Even the pursuit of wealth is not by any means necessary, we are stringent about examining the how and why of whatever we earn and spend. In this regard, Allah (swt) says in the Quran, "And give the relatives his right, and (also) the poor and the traveler, and do not spend wastefully" (Quran 17:26). We have to regulate what we consume. We have to regulate our speech. We have to constantly exert control over our thoughts and feelings. We have to control our anger, our jealousy; any feelings of pride or arrogance. We constantly have to check our actions against our intentions.

iii. Family

The third aspect of controlling is one's family. Men are given the control of the family, but they do not strive to fulfill their responsibility the way they have to do it. They neither have check on the actions of their wife's and children, which ultimately leads them to the wrong path.

Islam has given the control of the family in the hands of man. Thus it is his responsibility to ensure that he does the right things and abstain from wrong thing. As Allah (swt) says in the Quran, "O you who have believe, protect yourselves and your families from a Fire whose fuel is people and stones..." (Quran 66:6). Islam also gives control to man as Allah (swt) has entrusted the responsibility of maintenance on the man, as Allah (swt) says in the Quran, "Men are the maintainers of women, because Allah has made some of them to excel others..." (Quran 4:34).Therefore, man should realize how responsible they are towards their families. The Prophet (pbuh) said in that regard, "A man is the guardian of his family and is responsible for them, and a woman is the

guardian of her husband's house and is responsible for it..." (Bukhari and Muslim). As man is given control over his children as well, The Prophet (pbuh) said, "Order your children to perform prayer when they are seven years old, and beat them if they have not adhered to observing it when they become ten" (Abu Dawood and Tirmidhi).

Which man has given the control over his family, he will also be tested on the same, as Allah (swt) says in the Quran, " O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them" (Quran 64:14). Allah (swt) also says in the Quran, "Your wealth and your children are but a trial, and Allah has with Him a great reward" (Quran 64:15). As the wife and children are under the control of man, he should also pray for them and Allah (swt) teaches us in the Quran, "..."Our Lord, grant us from among our wives and offspring conform to our eyes and make us leaders (i.e., example) for the righteous" (Quran 25:74). This shows that when Allah (swt) entrusts control on someone, he should control them as per the guidelines given by Allah (swt) and his Prophet (pbuh).

iv. Employees

Today the way many employees are being treated is very bad and the situation is just going from bad to worse. Today employees are exploited by giving them less wages, by making them work for long hours, not giving them good working conditions and what not.

The teaching of Islam is just the opposite from what is generally practiced today. Justice and fair dealings are basic values of Islam and they must be always emphasized. No peace and harmony in the society can exist without justice. Justice should be done to all people. Allah (swt) says in the Quran, "O you who have believed, be persistently standing firm in justice, witnesses for God, even if it be against yourselves or parents and relatives.

Whether one is rich or poor, God is more worthy of both. So follow not (personal) inclination, lest you not be just. And if you distort (your testimony) or refuse (to give it), then indeed God is ever, with what you do, Acquainted" (Quran 4:135).

All people are equal. It does not make any difference to what race they belong, what colour they have, what is or country they come from, what their gender what their occupation is. Young or old, rich or poor, white or black, citizens or foreigners are all equal; and they all should be respected, honoured, and treated equally. Allah (swt) says in the Quran, "O mankind, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted" (Quran 49:13).

Islam teaches to fulfil the contract, as Allah (swt) says in the Quran, "O you who have believed, fulfill (all) contracts..." (Quran 5:1). Islam teaches to display good treatment with the employees, as Prophet (pbuh) has said, "Good treatment of those under you brings fortune, whilst bad treatment brings misfortune" (Abu Dawood). Workers are our brothers and sisters. They are our helpers. We need them; we depend on them for many things that we cannot do for ourselves. Employees should not be given work beyond their capacity. They should have a humane and safe environment for work. The Prophet (pbuh) said, "Your brothers are your responsibility. Allah has made them under your hands. So whosoever has a brother under his hand, let him give him food as he eats and dress as he dresses. Do not give them work that will overburden them and if you give them such task then provide them assistance" (Bukhari).

When one employees people, they also have control over his wages, thus, Islam guides the people not only to give right wages but also give it on time. The minimum

wage should be high enough to meet the basic essentials and requirements of the worker. Anas (ra), who served the Prophet (pbuh) for a long time, states that, "The Prophet (pbuh) never paid a low wage to any person" (Bukhari). One of the three persons that the Prophet (pbuh) will argue against on the Day of Judgement is a "man who engaged a labourer and enjoyed full benefit from him, yet did not pay him (his due) wages" (Bukhari). In order to be prompt in making the payment Prophet (pbuh) has said, "Pay the labourer his wage before his sweat dries" (Ibn Majah).

Thus, Islam does not teach to misuse the authority of control but it teaches to have control over the employees based on the principles of justice, fairness, fulfilment of contracts, good treatment and kindness.

Conclusion

The ultimate control of the entire universe remains with Allah (swt), as he is the Creator and Sustainer of the universe. According to the teachings of Islam one needs to make right use and do justice to the controlling authority which is given to him as he will be questioned on the same on the day of judgement. Thus, this belief will motivate the person to use his controlling authority in the right perspective.

Organisational Behaviour

Chapter – 8

Attitude

Introduction

Attitude is everything. Attitude is understood as the beliefs, feelings, response and action tendencies of an individual or group of individuals towards ideas, objects and people. Attitude reflects how one feels and responds to the environment one lives in. An attitude is a mental state of readiness, learned and organized through experience, exerting a specific influence on person's response to people, object and situations with which it is related. Attitude is learned behaviours towards various aspects of the environment. These behaviours might be positively or negatively directed towards certain people, service or institutions.

Aspect for Effective Attitude

The following are the various aspects:

i. Thoughtful

Allah (swt) says in the Quran, "And when you are greeted with a greeting, greet (in return) with one better than it or (at least) return it (in a like manner)..." (Quran 4:86). This verse clearly instructs the people of a thoughtful attitude to respond to the greeting in a much better manner or at least in the same degree. This shows how well Islam promotes good attitude among the people.

ii. Forgiving

Allah (swt) says in the Quran, "And We have not sent you (O Muhammad), expect as a mercy to the worlds" (Quran 21:107). Thus, Prophet Muhammad (pbuh) possessed a forgiving attitude throughout his life. He

(pbuh) forgave people at an individual level and collective level as well. When Prophet Muhammad (pbuh) conquered Makkah, its leaders came to him fearing that he would kill them as all conquerors do, but he (pbuh) let them all free.

Allah (swt) also says in the Quran, "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)" (Quran 3:159). This verse from the Quran indicates that Prophet Mohammad's (pbuh) attitude was the most important factor that attracted many people towards Islam. A leader, who wants to invite people towards Islam, should encompass gentleness and leniency in his personal attitude. However, one should note that the message of this Quranic verse is that one should be lenient in one's behaviour and approach. If someone insulted him, he would forgive them kindly, because that was something related to himself. But if anyone violated Islamic laws and rulings, Prophet (pbuh) would treat them with severity and justice.

Ikrimah was the greatest enemy of Islam. Despite the general forgiveness proclaimed by the Prophet (pbuh), on the day of victory, Ikrimah picked a fight with the Muslims, suffered a defeat and then fled. When Ikrimah's wife pleaded for his forgiveness, the Prophet (pbuh) forgave him. Immediately after forgiveness, when Ikrimah appeared before the Prophet (pbuh), he denied becoming a Muslim, on this Prophet (pbuh) said, "You can, no doubt, remain steadfast on your faith, you are free in every way".

Habir bin al-Aswad was another vicious enemy of Islam. He inflicted a serious injury to Zainab (ra), the daughter of Prophet (pbuh), when she decided to migrate to Madinah. She was pregnant when she started her migration and the polytheists of Makkah tried to stop her from

leaving. This particular man, Habir bin al-Aswad, physically assaulted her and intentionally caused her to fall down from her camel. Her fall let to a miscarriage and she herself was badly hurt. Later on when he decided to come to Prophet (pbuh), he (pbuh) magnanimously forgave him. Truly, this attitude of forgiveness displayed by Prophet (pbuh) inspired people and contributed to his character.

iii. Returning Good for Evil

Quran always teaches people to have a good attitude. Allah (swt) says in the Quran, "...Repel (evil) by that (deed) which is better..." (Quran 41:34). The Prophet (pbuh) was repeatedly subjected to practices of hatred by the unbelievers. At that time Quran enjoined upon him to return of good for evil. It means that a good deed in return of a bad deed has a conquering effect over your enemies. And the life of the Prophet (pbuh) is a historical proof of this principle.

iv. No Compromising (In Religion)

When the Prophet (pbuh) entered Makkah after the city had been conquered, a woman from amongst the wealthy Quraish aristocrats (rich and famous) had stolen something important and according to Islamic law, her hand had to be cut off. The women was a popular influential figure of Quraish, and her relatives tried to save her by persuading the Prophet (pbuh) not to go ahead with the ruling because the women was the daughter of such a wealthy and upper class family and if her hand was to be cut off the whole family would be disgraced. The Prophet (pbuh) said, "Impossible, I cannot suspend the ruling. If this woman was not a member of the rich and famous you would all agree that she must be punished, but now you say she should not be punished because she would be disgraced. How can I forgive her? Never, the laws of Allah (swt) will never be suspended and no excuses will be accepted".From

this incident we learn that the Prophet (pbuh) never compromised in matters regarding the principles of religion. One of the reasons behind the progress of Islam was because of his excellent conduct, attitude and characteristics displayed by the Prophet (pbuh) and the way he lived.

v. Humble

Once Prophet (pbuh) had been on his way to the Mosque and when people noticed that he was late, they went in search of him and found a Jew obstructing in the way. At that point the Muslims wanted to slap and punish this rude fellow, but the Prophet (pbuh) said, "No, you people don't interfere, I know what to do with my friend". Observing this humble attitude and leniency, the Jew embraced Islam right there and said, "You are so powerful yet you are so lenient, and this is not possible for an ordinary man. I bear witness there is no God except Allah and that you Mohammed are the messenger of Allah".

vi. Positive

Allah (swt) motivates us to have a positive attitude by promising ease in the future. Allah says in the Quran, "For indeed, with hardship comes ease" (Quran 94:5). In another situation when Allah (swt) addresses the issue of divorce, which is perhaps one of the most painful times one would ever have to face, Allah (swt) offers words of comfort to the parties involved. Allah (swt) says in the Quran, "...And whoever fears Allah, He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him...." (Quran 65: 2-3).

Prophet Muhammad (pbuh) teaches people to have a positive attitude. He (pbuh) said, "Strange is the affair of the believer, verily all his affairs are good for him. If something pleasing befalls him he thanks (Allah) and it becomes better for him. And if something harmful befalls

him he is patient (Sabir) and it becomes better for him. And this is only for the believer" (Muslim).

Prophet Muhammed (pbuh) not only preached about having a positive attitude but also displayed it. When he (pbuh) visited Taif, the people of Taif set a group of children and vagabonds behind him. They pestered him and threw stones at him. He started bleeding; blood from his body came down to his feet. While he was sitting there, Angel Jabreel (pbuh) along with the angel of mountains came there and said, "O Prophet of Allah, if you order us then we will grind the people of Taif between mountains. He (pbuh) in spite of accepting the offer said, "These people just don't know me" and I hope that Allah will raise some one among these people who will serve Islam".

During the Treaty of Hudaybiya, there was a clause that said, 'If anyone from the Quraysh joins Muhammad without permission from his guardian, he shall be returned to the Quraysh. If anyone who is with Muhammad joins Quraysh, they are not required to return him'. Prophet Muhammad (pbuh) was confident that no form will go back to the Quraysh after accepting Islam. This shows the positive attitude which Prophet (pbuh) had and displayed.

Once, Prophet (pbuh) went to visit a sick bedouin. Whenever the Prophet (pbuh) went to a patient, he used to tell him, "Don't worry, if Allah will, it will be compensated (for your sins)". The bedouin said, "You say compensated? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will". The Prophet (pbuh) said, "Then, yes, it is so" (Bukhari). This hadith conveys to us the importance of having a positive attitude. Since the man denied the comforting news regarding his illness, conveyed by the Prophet (pbuh), he didn't deserve that the good news should apply to him. Allah (swt) has given us glad tidings that no suffering of ours is in vain. Whether it is physical pain, financial difficulty or emotional stress, each functions to purify us of

the sins that we habitually accumulate. From the hadith we learn that, we should also encourage patients to bear their pain and suffering with hope of reward from Allah (swt), in compensation for their patience through the trial that they are undergoing.

The personality of Prophet Muhammad (pbuh) was a fountain of optimism. Despite his own trying financial situation and the verbal insults hurled at him throughout the Makkan period of his Prophethood, he (pbuh) remained extremely positive. Even during the dramatic journey to Madinah, as he (pbuh) and Abu Bakar (ra) hid in the cave while migrating to Madinah. When the Makkan pursuers got to the mouth of the cave looking to capture them, Abu Bakar (ra) turned to the Prophet (pbuh) in anxiety saying that they would be killed if the enemies peeked inside. The Prophet (pbuh) responded to his companion with calmness and optimism saying "Don't worry, verily Allah is with us", which is recorded in the Quran 9:40.

Man should be positive as Islam gives the person a futuristic vision. Throughout the Quran, Allah (swt) reminds people about the transient and temporary nature of this life and that the real goal should be fixed on the next life through sound belief and actions. The real success is in the hereafter. Regardless of how easy or difficult your situation is today, it won't last long. Through the grand depictions of paradise and hellfire, Allah (swt) encourages people to focus on the bigger picture. Moreover, even when Allah (swt) describes the unfortunate end of the evil people in the hereafter, He often concludes with those passages with the opportunity for believers to repent, to have the fear of Allah (swt) and to change their life so they can achieve salvation in the hereafter.

We usually find the world a very tough place to live in, with all the ups and downs in life; it sometimes feels as though we are in some sort of a never ending roller coaster ride. There is so much going on around us, positive and

negative, good and bad which can lead us to experience many different emotions ranging from happiness to sadness. Therefore, we need to have a positive attitude towards life, no matter what the situation is and we should not let the adverse situations affect the productivity and quality of our lives. Once we are able to change our attitude from negative to positive, the world around us becomes a heaven to live in.

vii. Acceptability

The Prophet (pbuh) said, "How amazing is the case of the believer; there is good for him in everything, and this characteristic is exclusively for him alone. If he experiences something pleasant, he is thankful, and that is good for him; and if he comes across some diversity, he is patient and that is good for him" (Muslim). Thus, from this we learn that the Prophet (pbuh) teaches the followers to be ready to accept any positive or negative outcome.

viii. Respect

Prophet (pbuh) also showed great and equal respect to the fellow beings irrespective of their belief and religion. Once a funeral of a Jew passed before Prophet Muhammed (pbuh), as a sign of respect, the Prophet stood up. The Prophet was asked "Why did you stand up for a Jewish funeral?" The Prophet replied, "Is it not a human soul?" (Bukhari). His attitude was so remarkable, that even his worst enemies could not deny it.

ix. Kindness

Prophet Muhammed (pbuh) displayed a kind and loving attitude towards people. One old woman made a habit of throwing rubbish on Prophet Muhammad (pbuh) whenever he passed by her house. Even when the old woman threw rubbish on him, he would pass silently without showing any anger or annoyance. One day when

the Prophet was passing by, the woman was not there to throw the rubbish. He stopped and enquired, he learnt that the woman was sick. He (pbuh) visited her. The old woman was greatly moved by this kindness and love of the Prophet. By this, she understood that he is truly the Prophet of Allah (swt) and Islam is the true religion and she immediately accepted Islam.

x. Tolerance

Prophet Muhammed (pbuh) displayed a high level of tolerance towards people. This attitude impressed and also led them to accept Islam. One day Prophet Mohammad (pbuh) saw an old lady carrying a heavy load. He (pbuh) went over and offered help. The old lady graciously accepted this offer of kindness. As Prophet Mohammad (pbuh) walked next to her with her load she started talking ill about Muhammad. Throughout the journey she kept on abusing him and warning him to stay away from Muhammad. He (pbuh) listened to her politely and carrying her heavy load to its destination. Upon learning that the man who helped her was none other than Prophet Muhammad (pbuh), she accepted Islam on the spot.

Once, Abu Hurairah (May Allah be pleased with him) reported, a man said to Prophet (pbuh), "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me". He (pbuh) replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allah, as long as you do so" (Muslim). The Hadith conveys the message to a believer that in order to win the pleasure of Allah (swt), he should be forgiving and tolerant with regard to the sufferings he experiences at the hands of people. Both, good behaviour and the example of the Prophet (pbuh), call for such an attitude.

xi. Caring and Love

Prophet Muhammed (pbuh) said, "The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever" (Muslim). In another hadith, Prophet Muhammed (pbuh) said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it" (Bukhari). So the Muslim Ummah, whatever colour, nationality or gender, wherever we are, we are like this body. If we hear that any part of this Ummah is being oppressed, then we should feel this pain. The hadith aims at imbibing the attitude of love and affection towards the Muslims across the globe and create universal brotherhood. Another hadith to supplement this is, "None of you truly believes until he loves for his brother what he loves for himself" (Bukhari and Muslim).

xii. Pleasant

Prophet (pbuh) displayed a very pleasant attitude with his family members. Aisha (ra) related that the Prophet (pbuh) would enter the house with a pleasing disposition and a smile on his lips (Uswa-i-Hasna). Prophet (pbuh) also said, "Mix with the people on the condition that your religion is not injured, and joke with your family" (Bukhari). Thus, Islam instructs people to be cheerful, pleasant and light hearted attitude with their spouses, so that the home is reserved from the problems of the world.

xiii. Envy (Subjected to Condition)

In Islam, envy is not forbidden on certain conditions. But on two cases Islam has permitted people to indulge in envy, as it leads the person towards a positive attitude. Prophet Muhammad (pbuh) said, "Envy is permitted only

in two cases, of a man whom Allah gives wealth, and he disposes of it rightfully, and of a man whom Allah gives knowledge, and he applies and teaches it" (Bukhari), and he (pbuh) also explained what may be said, "I wish I were given what he was given and did with it what he did". From this we learn that Prophet (pbuh) permits to have the jealous attitude, only for the reason that when one sees that a person has been graced by Allah (swt) with certain gifts and qualities, he also desires to be blessed with those gifts. The person does not grumble and grieve but eagerly prays to Allah (swt) for those gifts.

Conclusion

Prophet Muhammed (pbuh) once said, "The best of people are those with the most excellent character" (Tabarani). Attitude is an integral part of one's character. If one has to become best, he should possess an excellent character, and he can possess an excellent character only when his attitude is good. Thus, attitude plays a very important role in one's life. The attitude of Prophet (pbuh) greatly contributed in achieving the mission.

Attitude directly affects our ability to serve Allah (swt), our family, our friendships and our existence in human society. Possessing a good attitude will help the person to be happy and successful in his individual as well as his collective life. Thus, Islam aims at imbibing the attitude of honesty, truthfulness, tolerance, humility, firmness, love, affection, kindness, trustworthy, generosity, forgiveness, gentle, positive, accommodative, etc.

A man who talks or preaches from his heart, will win the hearts of others and whoever talks and preaches from his mouth, his words will not penetrate into one's hearts. Prophet Mohammad (pbuh) successfully transformed the world from its ignorance and idol worshipping to that of monotheism and salvation. It was the attitude of the

Prophet Muhammed (pbuh) which contributed drastically to the success of his mission. Surely, imbibing this type of attitude in our lives will help us become a better human being.

Chapter – 9

Perception

Introduction

Perception is the process through which information from the environment is selected, received, organised and interpreted. Perception may be defined as a process by which individuals organise and interpret their sensory impressions in order to give meaning to their environment. Perception includes all those processes by which an individual receives information about his environment such as seeing, hearing, feeling, tasting and smelling. It also refers to the interpretation of sensory data. In simple words, perception refers to the way we think.

Factors Influencing Perception

Islam always strives to solve any issue from its grass root. Rather than correcting one's perception, Islam strives to mould the factors which influence one's perception. The factors which majorly influence one's perception are his beliefs, needs and motive, current psychological state, expectations, cultural upbringing and situation. In order to ensure a positive and right perception, Islam takes the following steps. Firstly, Islam always emphasises an individual to have correct and strong belief on Allah (swt), His characteristics, about the hereafter and about Prophet Muhammad (pbuh). Secondly, Islam teaches people not to be greedy and to be satisfied and thankful for what Allah (swt) has blessed him with. Thirdly, Islam lays huge emphasis on parents to bring up their children's on Islamic lines so that they view everything form an Islamic perspective in their lives.

Process of Building Perception

The Quran facilitates us to build our perception on various aspects which will have a deep impact on our lives. For example, the Quran's perception on the world is, "And the life of this world is nothing by play and amusement…" (Quran 6:32). The Quran's perception on spouse is, "…They are clothing for you and you are clothing for them…" (Quran 2:187). The Quran's perception on objective of creation of human being is, "Indeed, We created man from a drop of sperm mixture that We may test him; and We made him hearing and seeing" (Quran 76:2). The Quran's perception on Satan is, "...Indeed Satan is an open enemy to mankind" (Quran 17:53). The Quran's perception on the benefits of Salah is, "…Indeed, Salah prohibits immorality and wrongdoing…" (Quran 29:45). The Quran's perception on interest (usury) and charity is, "Allah will remove all blessing from usury but will give increase for deeds in charity…" (Quran 2:276). If we have the same perception as to what Quran has, it will make our life purposeful, happier and successful.

In the early days of Makkah, there were many problems and difficulties. At that time, a guiding verse in Quran was revealed. It said, "With every hardship there is ease, with every hardship there is ease" (94:5-6). Thus, from the verse we can learn that the Quran teaches us to perceive every disadvantage as an advantage. This means that, if there are some problems, there are also opportunities at the same time and the way to success is to ignore the problems and avail the opportunities.

A believer must always entertain a good perception about another believer. Allah (swt) says in the Quran, "When you heard it, why did, the believers men and women, not think well of their own people, and say, 'This is an obvious falsehood?" (Quran 24:12). Although what is said here is concerning a particular event, but a general principle which can be derived from it is that we should

never have a negative perception about someone just on the basis of hearing as it will lead to falsehood.

Allah (swt) says in the Quran, "And they have thereof no knowledge. They follow not exceptassumption, and indeed, assumption avails not against the truth at all" (Quran 53:28). In this verse Allah (swt) had related with assumption to the people who do not have knowledge. Not only this verse but the other verses which have related assumption and knowledge are 2:78, 4:157, 6:148 and 45:24. From these verses we can understand that the person who does not have knowledge is the one who indulges in assumptions, and gaining knowledge will stop a person from wrong assumption, thus, Islam promotes people to gain knowledge, as it will help them to avoid any kind of negative assumption.

The life and sayings of Prophet Muhammad (pbuh) also helps us build our perception on certain aspects. For example, he (pbuh) said, "There are two blessings which many people lose: (They are) health and free time for doing good" (Bukhari), this helps us to build our perception about the loss of important resources. He (pbuh) said, "Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise" (Bukhari), this helps us to build our perception about the importance of protecting our tongue and private parts. He (pbuh) said, "He will not enter Paradise that whose neighbour is not secure from his wrongful conduct" (Muslim), this helps us build our perception towards the importance of neighbours. He (pbuh) said, "The strong man is not the one who can overpower others, rather, the strong man is the one who controls himself when he gets angry" (Bukhari), this helps us build our perception towards anger.

Assumption has a huge impact on how an individual perceives things, thus Islam strongly condemns negative assumptions as people take things for granted or accept

things as true without any proof. Allah (swt) says in the Quran, "O you who have believed, avoid much (negative) assumption. Indeed, some assumption is sin..." (Quran 49:12). In the verse the Quran strongly condemns negative assumption and also regards this as a sin. Islam takes into cognisance those assumptions which are baseless and which cause rift in mutual relations. Complementing this verse, Prophet Muhammad (pbuh) said, "Refrain from assumption as suspicion is the worst falsehood" (Bukhari). Carefulness calls upon us to refrain from suspicion as far as possible. Hence the verse orders us to refrain from much assumption. This automatically makes it clear that every assumption is not a sin. But since some assumptions are clear sins man must be careful about developing a wrong perception about someone.

Satan Influencing Perception

One of the tricks that Satan plays is that he strives to change our perception towards things. He will take something which is forbidden and present it in a way to make it look like a permissible act. We must not allow Satan to influence us and change our perception into thinking that something which is forbidden may not be all that bad after all and that it is permissible to do it. Thus, one should be careful not to be deceived by Satan in this matter.

Conclusion

Perception is very important as it decides one's action. Perception is so important in one's life that it leads a person to happiness or sadness. Islam strongly condemns assumption, as it will lead to a wrong perception of people and objects. Islam always encourages people to have a positive perception and avoid all sort of negative perceptions. A good perception will also help a person to develop a good relationship with others. Islam does not

encourage everyone to have their own perception according to their whims and fancies but it emphasises to base their perception from the perspective of the Quran and Sunnah.

Chapter – 10

Learning

Introduction

Learning is any relatively permanent change in behaviour that occurs as a result of experience. Learning is a persisting change in human performance or performance potential, brought about as a result of the learner's interaction with the environment. It is an enduring change in behaviour, or in the capacity to behave in a given fashion, which results from practice or other forms of experience. Learning is a powerful incentive for many employees to stick to their respective organisations. Learning has a significant impact on individual behaviour as it influences abilities, role perceptions and motivation.

Role of Prophet Muhammad (pbuh) in Learning

Prophet (pbuh) gave high importance on learning. Shortly after arriving at Madinah, the Prophet (pbuh) built a mosque known as Masjid Al-Nabavi, which soon became not only a place of worship but also a centre of learning. The Prophet (pbuh) used to teach at the mosque. These teaching sessions were generally held in the afternoon. As it was not possible for the women to attend these sessions, one day in every week was exclusively reserved for their instruction. The Prophet (pbuh) thus paid due attention to the training of women as well.

In these regular daily sessions for men and weekly sessions for women the Prophet (pbuh) used to instruct them on various aspects of religion and taught them their duties and responsibilities as members of an Islamic society. In these teaching-learning sessions and discussions that followed, the disciples and the followers of the Prophet

(pbuh) were free to put questions and raise issues regarding any and everything concerning their lives.

The mosque of the Prophet (pbuh) was the central educational institution of the day. Besides providing education to the people of Madinah, it also looked after the educational requirements of the people of other regions as well. At the time of Prophet (pbuh) there were nine mosques in Madinah and each one of them served as an educational institution.

One part of the mosque was a platform called Suffah; this was for the lodging of new comers and for those local people who were poor and had no house to live in. This can also be termed as the first Residential University in Islam. This residential institution was maintained not only for the regular boarders but also for the day scholars and casual visitors who came for education and stayed back for a short duration. Students from far-off place and belonging to distant tribes used to come and stay at Suffah for a period and then would go back after learning religious science. The companions of the Prophet (pbuh) who were trained in Suffah were sent out as heads of delegation of tribes to organise education in different regions and they were called as Qari. The Prophet (pbuh) took keen interest and pain in managing the educational institution and the boarding house of Suffah.

Besides the Prophet's Mosque and the Suffah where instruction was imparted under the personal supervision of Prophet (pbuh), there were other avenues and instructions such as kuttab. Other mosques in Madinah also served as centres of education. Besides, some individuals imparted education at their own houses. It should also be kept in mind that this education was not confined to men alone, women also benefited from it.

In the newly established Islamic society, learning became incumbent both on men and women. The Prophet (pbuh) had fixed a day exclusively for female education.

On that particular day he (pbuh) used to deliver a lecture and discuss women's problems in the Masjid-e-Nabawi. Women were also permitted to ask anything about the religion. They were also provided vocational guidance especially in spinning and wool carding as these were regarded as the skills and occupation most suited for them. Al-Shifa bint Abdullah Al-Adawiyyah had taught Hafsa (ra) and the Prophet (pbuh) asked her to continue the teaching Hafsa (ra), even after he married her.

Even in those early days the Prophet (pbuh) could organise learning in a systematic manner, including arrangements for periodic supervision. Thus, foundations for the future educational expansion were already laid during the lifetime of the Prophet (pbuh) himself. The Prophet (pbuh) who was himself unlettered thus evolved and put into practice a system of education which has been flourishing and benefiting the succeeding generation of the followers.

Prophet Muhammad (pbuh) used every opportunity to make the companies learn. Jabir ibn Abdullah Al-Bajali (ra) said, "One night we were sitting in the company of the Prophet (pbuh) when he looked at the full moon. He (pbuh) then said, "On the day of resurrection you will look at your Sustainer just as you are looking at this moon. You will not crowd each other in trying to look at Him. If you are able to be not overcome by the Salah before sunrise and before sunset, you should offer them". He (pbuh) then recited the verse, "… And exalt (Allah) with praise of your Lord before the rising of the sun and before its setting" (Quran 50:39) (Bukhari). From this we can learn that Prophet (pbuh) took the opportunity of the companions looking at the full moon and therefore explained to them that seeing Allah (swt) in the hereafter with such clarity and such ease will be possible for the believers in paradise.

Methodology of Learning

The following are the various methods of learning which Islam has to offer:

i. Reading

There are various means of learning, such as through experience, observation, reading, listening, discussing, etc. Among all of these, reading is one of the most important means to learn and gain knowledge, as it has at all times and in all ages been a source of learning. During the ancient times, till the birth of Prophet Mohammed (pbuh), reading was regarded as the privilege of the royal family, of the families of the nobles and aristocrats, and of the clerical and priestly classes. Others did not have an opportunity and were often discouraged or even prevented from learning how to read and write. In some instances, they were punished as well, especially in Arabia, but the situation changed completely after the Prophet (pbuh) arrived in Makkah with his mission.

The importance of learning in Islam can be understood from the fact that, the first commandment given by Allah (swt) to the Prophet (pbuh) was not to pray, not to do dawah, not to give charity but the very first word that he brought from Allah (swt) in the Quran commanded everyone, male as well as female, to read. 'Read', said the Quran to the world in the middle of the 7th century, and the world never looked back from then on and this marked the beginning of learning. This is one of the key aspects where Prophet (pbuh) changed the world view of learning and laid down the foundation of the same. This opened the aspect of learning for the general public irrespective of gender, status, region, etc.

Regular reading has a lot of benefits to offer. It increases ones knowledge and improves both memory and understanding and it also helps the individual to build his

spirituality and intellectualism. In simple words, reading is the process of learning.

ii. Writing

Abdullah ibn Amr ibn Al-As (ra) said, "I used to write down everything which I used to hear from Prophet (pbuh) which I wanted to memorize. The Quraysh then stopped me from doing this and said, "Are you going to write down everything that you hear when (you know that) Prophet (pbuh) is a human, he speaks when he is angry and when he is happy as well". So I stopped writing. I then related this to Prophet (pbuh) and he (pbuh) pointed with his finger to his mouth and said, "You should continue writing. I take an oath by Him in whose control is my life that nothing but the truth comes from it (from my mouth)" (Abu Dawood).

From this we can learn that Prophet (pbuh) adopted the methodology of writing to make the companions learn. Prophet (pbuh) had more than 40 scribes who used to write down the Quran from him. He (pbuh) had other scribes who were specifically designated to write his letters to different places and different rulers, to convey the message of Islam and inviting them towards it.

iii. Lecture

He (pbuh) used to give lectures regularly to his companions who gathered round him after the Salah to be instructed on various aspects of religion. They were free to question him on all matters especially faith and on human conduct.

iv. Mistakes

Prophet Muhammad (pbuh) said, "A believer does not allow himself to be stung twice from one (and the same) hole" (Bukhari). A Muslim is required to learn from his or her mistakes, analyze their failures and if there is any shortcoming that he can avoid repeating, then he is required

to avoid it. Once an individual or group has shown evil behaviour towards us, we are not to become victims again. It is not only our personal experience that we are required to learn from, but the experience of the other Muslims and the guidance that we receive from Allah (swt) in recognizing our friends and enemies. Nobody knows better than Allah (swt) what is in a creature's heart, therefore, a sensible person will avoid harm by paying heed to the advice from Allah (swt).

Techniques for Effective Learning

The following are the methods to be adopted for effective learning:

i. Giving Breaks

Ibn Masud (ra) said, "The Prophet (pbuh) used to take care of us in preaching by selecting a suitable time, so that we might not get bored" (Bukhari). Prophet Muhammad (pbuh) always ensured that he abstained from pestering the companions with sermons and knowledge all the time. Sometimes he (pbuh) would not teach the companions. They asked him the reason. He answered that he did not want to bore them or make it too much for them. Thus, the Prophet (pbuh) did not believe in contentious training but also believing in giving breaks so that their minds could be refreshed.

ii. Making Things Simple

Prophet Muhammed (pbuh) said: "Teach, make things easy, and do not make things difficult. He repeated this three times and then he added, And if you get angry, keep quiet" (Ibn Hajar Al-Asqalani, Al-Matalib Al-Aliyah and Ahmad Bin Hanbal). From the hadith we learn that we need to make things easy for the students. A teacher should not try to complicate matters. In order to teach effectively, the teacher must know his material very well. For this adequate

preparation is necessary. In order to communicate effectively, it is essential to keep the intellectual level of the audience in mind. Prophet Muhammed (pbuh) would teach people according to their level of understanding. We also learn that the important things are to be repeated three times. We need to learn to keep our cool, if the trainer gets frustrated; he should remain quiet and under no circumstances should vent on the students.

iii. Avoiding Exhaustive Sessions

The Prophet (pbuh) took care not to tax his companions to the extent that causes fatigue or led to the loss of interest in the subject they were being taught. This method was maintained by the companions even after Prophet (pbuh). "Shaqiq said that Abdullah bin Masud used to exhort the people every Thursday. A man said, 'I wish Abdar Rahman that you would give us a daily exhortation'. He replied, 'my dislike of exhausting you prevents me from that so I am considerate in my exhortations to you as Allah's Messenger was to us for fearing of causing us aversion" (Mishkat Al-Masabih).

iv. Repetition

Anas (ra) reported, "Whenever the Prophet (pbuh) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice" (Bukhari and Muslim). From the hadith we learn that, to lay stress on a point thrice or to repeat greetings is preferable. It is particularly so when a situation so demands and when explaining a point to the audience once or twice may not be enough.

When he (pbuh) wanted to emphasize on something, he (pbuh) used to repeat it three times in order to make sure that the audience fully grasped and understood the teachings. "Anas (ra) said that when the Prophet (pbuh)

made a statement he repeated it three times so that it would be understood, and that when he met a company and gave them a salutation, he did it three times" (Mishkat Al-Masabih), and repetition induces retention and fuller comprehension.

v. Giving Examples

The Quran, for better learning and understanding, gives different examples. It uses the example of a spider's web to explain those who take allies other than Allah (swt) (Quran 29:41); it uses the example of a crow to teach us to respect the fellow being (Quran 5:31); it uses the example of an ant to teach us to be grateful to Allah (swt) even when in power (Quran, 27:18-19); it uses the example of a dog to explain the materialistic people (Quran 7:176); it uses the example of a donkey to teach us how to behave in the society (moderate in your pace and lower your voice) and for the people having the divine guidance and not acting as per it (Quran 31:19); it uses the example of a seed which grows seven spikes explaining the multiple reward which Allah (swt) is going to give for spending in his cause (Quran 2:261); it uses the example of a stone to explain the invalidate of charity (Quran 2:264); it uses the example of a garden on high ground to explain about the person who spends his wealth seeking Allah's pleasure (Quran 2:265); it uses the example of a dead land to explain the concept of resurrection (Quran 30:50) and it uses the example of a tree to example Kalim-e-Tayyaba and Kalim-e-Khabisa (Quran 14:24-27).

Prophet Muhammed (pbuh) has also used examples to explain concepts. He (pbuh) once said, "I swear by the one, who has my life in his hand, the example of the believer is like the example of the bee, which eats that which is pure and wholesome and lays that which is pure and wholesome, when it lands on something it does not break or ruin it" (Ahmad). The bee only eats from flowers which

are tayyib (pure and wholesome). It is not attracted to repulsive things, unlike some other insects. Likewise the believer only eats that which is pure and wholesome. The bee lays or excretes honey which is also tayyib. Likewise only that which is good and wholesome comes forth from the believer, whether they are his words, his intentions or his actions. The bee is light and nimble and does not break the flowers upon which it lands, nor does it ruin them. Likewise the believer is gentle in his dealings with the creation and does not harm or ruin any human or animal or plant. Thus, from this it is crystal clear that, quoting examples help a person to understand concepts much better as it becomes simple to understand.

Prophet Muhammed (pbuh) also uses examples to explain various concepts, for example he (pbuh) gives the example of a dog licking its own vomit for a person who reclaims anything he has made over to another by way of donation or gift. In another Hadith, Prophet Mohammed (pbuh) said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)" (Bukhari and Muslim). Human brain has a number of limitation to understand a lot of things, thus things need to be made very simple for people to understand. From this we learn that in order to explain things more effectively we need to give examples.

vi. Keeping the Message Short

We need to learn to keep the message short, especially in the initial stage of teaching the concepts. When we also analyse the part of Quran which was revealed in the Makkan period, most of the verses were very short and simple, so that people could easily understand and memorize it. One of the best examples is the revelation of Surah Ikhlas which explains the concept of oneness of God in a very simple manner. It was a Surah which was revealed

during the early stage of the mission, because during this period the basic teachings of the religion was presented in short sentences and their explanation was given in the later Surahs.

When we observe many hadith, he (pbuh) has kept it short and sweet, for people to easily understand, remember and follow. For example, he said, "Cleanliness is half the Faith" (Musnad Ahmed), "Ablution is the key for Salah" (Dailimy), "Supplication is the essence of worship" (Tirmidhi), "Look before you drink water" (Muslim), "Modesty is a part of Faith" (Tirmidhi), "Paradise is under the feet of the Mother" (Muslim), "Neighbour too has a right on you" (Dailimy), "Politeness if half Iman" (Dailimy), "Indecency is an injustice" (Musnad Ahmed), "Control your anger" (Ibn Abidduniya Al-Qarshi), "Skipping supper will weaken you" (Dailimy), "Supplication is the essence of worship" (Tirmidhi), "The best worship is reciting Quran" (Tirmidhi), and many more like this. From this we also learn that he spoke directly, to the point.

vii. Stories

Allah (swt) says in the Quran, "There was certainly in their stories a lesson for those of understanding. Never was it (i.e., the Quran) a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe" (Quran 12:111). The verse clearly states that stories which are mentioned in the Quran have a lot of lessons to be learnt for the people of understanding.

One of the best means of learning and communicating the message are through stories as this method is adopted by the Quran. The stories which are mentioned in the Quran contain a lot of wisdom and learning, which we should strive to understand and implement. For example, the story of the people of the cave teaches us about the trail

of religion and importance of good companions, the story of the owner of the two gardens teaches us about the trail of wealth and children and the importance of knowing the reality of life, the story of Moses (pbuh) and Khidhr (pbuh) teaches us about the trail of knowledge and the importance of humility, the story of Dhul Qarnain teaches us about the trail of authority and the importance of sincerity, and much more.

The stories of various Prophets which are mentioned in the Quran also teach us a lot of things, such as from the life of Noah (pbuh) we learn about being steadfast in propagation, from the life of Prophet Abraham (pbuh) we learn to have a strong trust on Allah (swt), from the life of Ismail (pbuh) we learn obedience, from the life of Ayyub (pbuh) we learn patience, from the life of Moses (pbuh) we learn the art of dialogue and from the life of Yusuf (pbuh) we learn about a good character and so on.

Prophet Muhammad (pbuh) would also narrate stories and anecdotes of people of the past. Once, Prophet Muhammad (pbuh) said, "There was a dog that was walking around a well. It was almost dying out of thirst. An immoral woman from the Bani Israil saw it (in this state). So she removed her leather sock, tied it with her scarf and drew water from the well for the dog. She then gave it to drink. So she was forgiven because of this act" (Bukhari and Muslim). On another occasion Prophet (pbuh) said, "A women was punished for encaging a cat till it died. She entered hell because of that. She neither fed it nor gave water to drink when she encaged it. Nor did she leave it free so that it could eat of the animals (such as inspects, rats, etc.) of the earth" (Bukhari and Muslim). This shows how Prophet (pbuh) used the anecdotes of the past and presented them as stories to the people.

viii. Making Things Easy

Abdullah ibn Awfa (ra) reported that a man came to the Prophet (pbuh) and said, "I cannot memorize anything from the Quran, so teach me what will suffice me". The Prophet said, "Say, Glory be to Allah, all Praise is due to Allah, there is no God but Allah, Allah is the greatest, and there is no power nor might but in Allah the Exalted, the Almighty". The man asked, "O Messenger of Allah, these words are for Allah, but what is for me?" The Prophet said, "Say, O Allah, have mercy on me, provide for me, forgive me, and guide me" (Abu Dawood). From this hadith, we learn that Prophet (pbuh) made things easy for people based on their capacity.

ix. Dialogue and Questioning

Once Prophet Muhammad (pbuh) said, "'Inform me that if there was a river by the door of one of you, and you were to bath therein five times daily, will any dirt remain on him?". They replied, 'No dirt will remain on him'. Prophet (pbuh) said, 'That is the similitude of the five Salah, Allah wipes off his sins therewith'" (Bukhari and Muslim). The methodology of dialogue and questioning was used by Prophet (pbuh) to promote the attention of the listeners, to instill in them a desire for the answer, and to stimulate their minds to find an answer to the questions posed by him.

Abdullah ibn Umar (ra) said, "We were sitting in the company of Prophet (pbuh) when palm core (an edible tuber growing at the upper end of the palm trunk) was brought to him. While eating it, he said, 'From among the many trees, there is a green tree. Its goodness and benefits are like that of a Muslim. Its leaves do not fall nor do they scatter about. It produces its fruit at its appropriate time by the permission of its Sustainer. It is similar to a Muslim. Tell me, what tree is that?" (Bukhari and Muslim). Prophet (pbuh) used to question the companions regarding a

particular matter despite knowing the answer. He (pbuh) used to question them in order to stimulate their intelligence, stir up their brains and impart knowledge to them in the form of a deliberation in order to test their knowledge.

x. Rational Comparison

Once a young man came to the Prophet and said, "O Messenger of Allah, give me permission to commit Zina (unlawful sex)". The people surrounded him and rebuked him, saying, "Stop Stop", but the Prophet (pbuh) said, "Come close, the young man came to him" and he (pbuh) said,"Sit down" so he sat down. The Prophet (pbuh) asked, "Would you like it (unlawful sex) for your mother". He said, "No, by Allah, may I be ransomed for you". The Prophet said,"Neither do the people like it for their mothers". The Prophet asked,"Would you like it for your daughter". He said, "No, by Allah, may I be ransomed for you". The Prophet (pbuh) said, "Neither do the people like it for their daughters". The Prophet (pbuh) asked, "Would you like it for your sister". He said, "No, by Allah, may I be ransomed for you". The Prophet said, "Neither do the people like it for their sisters". The Prophet asked, "Would you like it for your paternal aunt". He said, "No, by Allah, O Allah's Messenger, may I be ransomed for you". The Prophet (pbuh) said; neither do the people like it for their paternal aunts. The Prophet asked, would you like it for your maternal aunt". He said, "No, by Allah, O Allah's Messenger, may I be ransomed for you". The Prophet (pbuh) said; neither do the people like it for their maternal aunts. Then the Prophet (pbuh) put his hand on him and said,"O Allah, forgive his sin, purify his heart and guard his chastity. After that the young man never paid attention to anything of that nature.(Ahmad and Tabarani).

From this Hadith we learn that Prophet (pbuh) used to use a rational approach to teach people something. He

(pbuh) would do that by posing question and then ask for an answer. This he did in order to remove falsehood from the heart of people who considered falsehood to be good or to establish the truth in the heart of those who consider the truth be farfetched or unlikely.

xi. In Stages

Jundab ibn Abdullah (ra) said, "We were with the Prophet (pbuh), a group of youngsters close to the age of maturity. We learnt what iman was before we could learn the Quran. Thereafter we learnt the Quran. In doing so, we increased our iman" (Ibn Majah). In another Hadith, "One of the companions of the Prophet (pbuh) who used to teach us, narrated to us that Prophet (pbuh) used to teach them ten verses. They would not learn the next ten verses until they learnt what knowledge there was in these first ten and what they could practice upon (from the first ten verses)" (Ahmed).

The Prophet (pbuh) used to consider a gradual approach in teaching. He (pbuh) used to present the most important aspects first and then the less important and so on. He (pbuh) used to teach little by little, portion by portion, so that this could be easily absorbed and more effective on the heart, while they were memorizing it and understanding it.

xii. Considering Individual Differences

Abdullah ibn Amr ibn al-As (ra) said, "We were in the company of Prophet (pbuh) when a young man came to him and asked, "O Prophet can I kiss my wife while I am fasting?" Prophet (pbuh) said, "No". Thereafter an old man came and asked, "Can I kiss my wife while I am fasting?". Prophet (pbuh) said, "Yes". The narrator said, "We began looking at each other (in surprise over the difference in Prophet (pbuh) reply). So Prophet (pbuh) said, "I know

why you all are looking at each other. The old man can control himself" (Ahmed).

Abu Dharr (ra) said, "I said Prophet (pbuh) to advise me". He (pbuh) replied, "I advise you to fear Allah wherever you may be. That you follow an evil deed with a good deed, so that the latter deed will wipe out the effect of the former deed. That you deal with people in a noble manner" (Ahmed). In another Hadith, "Abu Hurayrah (ra) said, A person asked the Prophet (pbuh) "Advise me with something. Do not give me a very long advice so that I could remember whatever you say". Prophet (pbuh) replied saying, "Do not get angry". The person repeated the same request several times and each time the Prophet (pbuh) told him "Do not get angry" (Bukhari and Tirmidhi).

Prophet (pbuh) was extremely watchful of the individual differences of the companions whom he addressed and who questioned him. He (pbuh) therefore addressed each one according to the level of his understanding and in a way that was appropriate to that person's position. He (pbuh) therefore did not teach them what he used to teach to the senior students. He (pbuh) used to answer the question of each person according to what was important to the person and according to what was appropriate to that person's situation.

xiii. Questioning

Abdullah ibn Umar (ra) said, "We were sitting in the company of Prophet (pbuh) when palm core (an edible tuber growing at the upper end of the palm trunk) was brought to him. While eating it, he said, 'From among the many trees, there is a green tree. Its goodness and benefits are like that of a Muslim. Its leaves do not fall nor do they scatter about. It produces its fruit at its appropriate time by the permission of its Sustainer. It is similar to a Muslim. Tell me, what tree it that?" (Bukhari and Muslim). This Hadith shows how Prophet (pbuh) would ask questions to

people, so that they think and try to relate various aspects of the question to their lives.

Prophet Muhammad (pbuh) created a questioning culture among the companions. Prophet (pbuh) said, "The cure for ignorance is questioning" (Abu Dawood). The Prophet (pbuh) urged his companions to ask questions with regard to different situations and problems which they used to face and regarding which they needed to know the appropriate rules and regulations.

xiv. Repeating the Question

Abu Qatadah (ra) said, "Prophet (pbuh) stood up amongst them. He (pbuh) then informed them that waging jihad in the cause of Allah and belief in Allah was the most virtuous deeds. So a person stood up and asked, "O Prophet (pbuh) tell me if I am killed in the cause of Allah, will this be an expiation for my sins?". Prophet (pbuh) said, "Yes, if you are killed in the cause of Allah while you are steadfast, fighting solely for His pleasure, moving forward, and not fleeing (from the battle field)". Prophet (pbuh) then said, "What was your question again?". The person said, "Tell me, if I am killed in the cause of Allah, will this be an expiation for my sins?". The Prophet (pbuh) said, "Yes, if you are steadfast, fighting solely for His pleasure, moving forward, and not fleeing (from the battlefield). (This will be an expiation for all your sins) except for your debts, because Jibrail said this to me" (Muslim and Nasai). From this hadith we learn that, Prophet (pbuh) used to ask the person to repeat his question, despite fully knowing the question. It was done in order to increase his knowledge, or that he may fully comprehend the reply, or that he may completely expound it to him.

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xvi. Drawing

Jabir (ra) said, "We were sitting with Prophet (pbuh) when he drew a line with his hand on the ground, like this in front of him. He then drew two lines to the right and two lines to the left and said, "These are the paths of Satan". He (pbuh) then placed his hand on the centre line and recited this verse, "And, (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way. This has He instructed you that you may become righteous" (Ahmed). The verse is from 6:153.

Abdullah ibn Masud (ra) said, "Prophet (pbuh) drew a square. He then drew a line in the centre of the square coming out of the square from the top. He then drew small lines on either side of the line which was in the centre (of the square)". He then said, "This is man. This is his lifespan

which encompasses him. This line which is coming out of the square is his hopes. These small lines are the hardships, difficulties and calamities that will afflict him. If one of them misses him, the next one will get him. If the next one misses him, the following one will get him. If all of them miss him, old-age and senility will afflict him" (Bukhari).

Prophet (pbuh) explained with the help of illustration, as to how man and all his high hopes are encompassed by sudden death, by debilitating illnesses and sicknesses, or by destructive old age. He thus urged them to curtail their hopes and to prepare for sudden death.

xvii. Action with Speech

Abu Moses Al-Ashari (ra) said, "Prophet Muhammad (pbuh) said, "A believer to another believer is a like a building, strengthening each other". Then he (pbuh) interlocked his fingers" (Bukhari and Muslim). Sahl ibn Sad As-Saidi (ra) said, "Prophet (pbuh) also said, "I and the one who takes care of the orphan will be like this in paradise". He then showed his fore finger and middle finger and showed the closeness between the two" (Bukhari).

xviii. Use of Products

Jabir Ibn Abdullah said, "The Prophet (pbuh) one day was passing through the market and he passed by a dead goat, which had its ears cut. He (pbuh) held the goat by the ear and asked, "Who would like to have it for one dirham (which was a very low price of currency at that time)". The people said they wouldn't take it even if it was free. What could they do with it? He (pbuh) asked, if they liked it if it was theirs. They said, even if it was alive they would still not buy it because of its cut ears. So how could they buy it now especially since it was dead? The Prophet (pbuh) replied by saying, "I take an oath by Allah that the world is more insignificant in the sight of Allah than this (dead goat) is in your sight"" (Muslim).

Ali ibn Abi Talib (ra) said, "Prophet (pbuh) took a piece of silk in his left hand and some gold in his right hand. He (pbuh) then raised them both with his hands and said, "These two items are prohibited to the males of my Ummah and permissible to the females of my Ummah" (Abu Dawood, Nasai and Ibn Majah). From this we can learn that Prophet (pbuh) used to use products which teaching them something. This would basically create a greater impression in the minds and would be more explicit in demonstrating whatever one wants to say.

xix. Replying to more than What Was Asked

Abu Hurayrah (ra) said, "A person from the Bani Mudlij tribe asked (the following) question to Prophet (pbuh), "O Prophet (pbuh), we ride the seas and we carry very little (drinking) water with us. If we were to make wadu with it, we will experience thirst. Can we make wadu with sea water? Prophet (pbuh) replied, "Its (sea) water is extremely pure and it's (naturally) dead (fish) is lawful" (Malik and Abu Dawood). This shows that the Prophet (pbuh) was so thoughtful that he (pbuh) not only answers the question but also adds some extra information to the answer as the person may need that information in the future.

xx. Turning the Attention of the Question to Something Else

Anas (ra) said that a person said to the Prophet (pbuh), "When is the (final) hour, O Prophet (pbuh)". He (pbuh) replied, "What have you prepared for it?". The man said, "I have not prepared for it with many Salahs, Fasts and Charities. However, I love Allah and his Messenger". Prophet (pbuh) said, "You will be with whom you love?" (Bukhari and Muslim). This shows that Prophet (pbuh) used to turn the attention of the questioner away from what he actually asked. He (pbuh) turned attention towards

something else, as it was more important and had more benefit.

xxi. Humour

Anas (ra) said, "A person asked Prophet (pbuh) to give a camel from the camels of charity so that he may carry his goods on it. So Prophet (pbuh) told him, "I will give you a child of a camel". The man asked, "O Prophet (pbuh) what can I do with the child of a camel?" Prophet (pbuh) replied, "It is not so that camels only give birth to camels?" (Abu Dawood and Tirmidhi). Through this subtle humour, Prophet (pbuh) taught this person that a camel, even though it may be old and big enough to carry loads, it is still the child of another camel. Thus, this hadith shows us that Prophet (pbuh) was humorous at times while he was teaching his companions.

xxii. Comparison

Umar ibn Al-Khattab (ra) said, "Prisoners of war were brought to the Prophet (pbuh). Among these prisoners, there was a woman whose milk was flowing from her breasts while she was running around looking for her infant child. When she found her child among the prisoners, she grabbed him, clung him to her bosom and breast fed the child. So the Prophet (pbuh) said to us, "Do not think that this woman will ever throw her child in the fire?" We replied, "No, she will never throw her child as long as she is able to protect and safeguard him". Prophet (pbuh) said, "Allah is certainly more merciful to His servants than this women is to her child"" (Bukhari and Muslim). This shows how Prophet (pbuh) used this opportunity to compare the love of a mother towards his child and the love of Allah (swt) towards his slave.

xxiii. Creating Inquisitiveness

Muadh ibn Jabal (ra) said, "I was sitting behind the Prophet (pbuh) (on the same donkey) where nothing was between me and him except the wood against which the rider rests. Prophet (pbuh) said, "O Muadh", I replied, "Here I am, O Prophet (pbuh) and I have a good fortune of obeying you". He then continued the journey for some time. He then said, "O Muadh ibn Jabal", I replied, "Here I am, O Prophet (pbuh) and I have a good fortune of obeying you". He (pbuh) said, "Do you know what the right of Allah is over His servants?". I replied, "Allah and his messenger know best". He said, "Allah's right over His servant is that they worship Him and they do not ascribe any partners to Him".

He (pbuh) continued on the journey for some time and then said, "O Muadh", I replied, "Here I am, O Prophet (pbuh) and I have a good fortune of obeying you". He (pbuh) said, "Do you know what is the right of the servants is over Allah if they do this (i.e., if they worship Him and do not ascribe any partner to Him)". I replied, "Allah and His Messenger know best". He (pbuh) said, "The servant's right over Allah is that He does not punish them" (Bukhari and Muslim).

We learn from the hadith that Prophet (pbuh) repeating his call to Muadh (ra) three times while delaying the answer to the call. This was done in order to emphasise the importance of what he was about to say, to gain the full attention of Muadh (ra) to what he was about to hear, and so that he may ponder over it and remember it as it ought to be done.

xxiv. Grasping Hand or Shoulder

Abdullah ibn Sakhbarah Abu Mamar said, I heard Ibn Masud (ra) say, "Prophet (pbuh) taught me the tashahhud just as he would teach me a chapter of the Quran, while my palm was between him palm …" (Bukhari and Muslim).

On another instance, Abdullah ibn Umar (ra) said, "Prophet (pbuh) held by my shoulder and said, "Remain in this world as though you are a stranger or a traveller and consider yourself among the grave dwellers"" (Bukhari and Tirmidhi). From this we can learn that Prophet (pbuh) would grasp the hand or shoulder of his addresees in order to draw the latter's attention so that it may increase his attentiveness to what he is being taught, so that he may give ears, eyes and heart to it and so that it may be most effective in remembering it.

xxv. Moderation

Shaqiq said, "We were sitting at the door of Abdullah ibn Masud (ra) awaiting his arrival. (While waiting for him), Yazid ibn Muawiyah an-Nakhai passed by us, so we said to him, Inform him (Abdullah ibn Masud) that we are waiting for him. Yazid then went inside and Abdullah came out to us soon thereafter. He addressed us (saying), "I have been informed that you were waiting for me. The one reason why I did not come all this time to you was that I did not want to cause you to become bored and weary. Prophet (pbuh) used to take us into due consideration (and inquire about our circumstances) when giving us advice out of fear that we do not become tired or bored" (Bukhari and Muslim). In another Hadith, Abdullah ibn Masud (ra) used to advise the people every Thursday. A person said to him, "O Abu Abdur Rahman (this was his title), we like listening to you and we look forward to it. We would like you to advise us every day". He replied, "The only thing that is preventing me from doing so is that I would not like you to become bored and weary. I take you and your circumstances into consideration when advising you just as Prophet (pbuh) used to do so out of fear that we not become tired and bored" (Bukhari and Muslim).

Prophet (pbuh) used to take into consideration the times and circumstances of his companions when advising

and teaching them so that they do not get bored. In doing this, he used to follow a moderate and equitable method. This was out of his kindness. He (pbuh) did this so that when we learnt from him, we would do so very energetically, with interest and enthusiasm, not with restlessness and boredom whereby he will defeat his purpose.

xxvi. Summarizing

It is the methodology of the Quran to summarize its message and give a lot of information in just a few words. Let us understand this with the help of three examples. Firstly, Allah (swt), the creator and sustainer of the universe just takes four small verses to explain himself in Surah Al-Ikhlas. Allah (swt) says in the Quran, "Say, "He is Allah, (who is) One, Allah, the Eternal Refuge, He neither begets nor is born, nor is there to Him any equivalent"" (Quran 112:1-4). Just four verses were used to introduce Allah (swt) comprehensively.

Secondly, Allah (swt) uses one verse and explain about five torments which Allah (swt) sent on the people of Bani Israil at different times. Allah (swt) says in the Quran, "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people" (Quran 7:133). The verse speaks about the various problems which were faced by the people of Bani Israil over a long period of time but Allah (swt) summarizes them in just one verse.

Thirdly, Allah (swt) says in the Quran, "Know that the life of this world is but play and amusement and adornment and boasting to one another and competition in increase of wealth and children ..." (Quran 57:20). The verse speaks about the five stages which generally a human being goes throughout his life in order to fulfill his worldly desires. These verses show us how the message is presented by summarizing them into small capsules.

Conclusion

There are various forms and sources of learning, but Prophet Mohammed (pbuh) said, "The best among you is he who learns and teaches the Quran" (Bukhari). Thus, if a person wants to truly learn, then Quran should be the first source. Learning help a person to differentiation between what is right and wrong, it helps a person be ultimately become a better human being. Learning acts as food for one's mind and soul, which also helps the mind to be active and soul to be conscious. Thus, all in all, Islam has given high importance to learning from the day the first verse of the Quran was revealed.

Chapter – 11

Motivation

Introduction

Motivation is a psychological feature and a process that directs a human being to act towards a desired goal. It can be considered as a driving force that compels or reinforces an action towards a destination. For example, hunger is a motivating force for eating. Motivation results from the interaction of both conscious and unconscious factors such as the intensity of desire or need,incentive or reward value of the goal, andexpectations of the individual.

Importance

For a person to be motivated, he first needs to know his goal or purpose because a person who is living without any goal or objective might be motivated for a short period but will fail to maintain it in the long run. Thus, Allah (swt) wants people to be motivated all the time, so He says in the Quran, "And I have not created the jinn and mankind except that they should obey Me" (Quran 51:56). Thus, the verse clearly explains the ultimate objective behind the creation of mankind and other creatures.

Islam entrusts a lot of responsibility on the Muslims, and for a person to fulfill the responsibility, he needs to be constantly motivated. Thus Allah (swt) motivates an individual by promising him Paradise as his ultimate reward. Allah (swt) says in the Quran, "But those who believe and do righteous deeds – We will admit them in gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade" (Quran 4:57).

The Quran is a book which is full of motivation. There are many verses we find in the Quran which directly motivates its readers on various aspects. Allah (swt) says in the Quran, "For indeed, with hardship (will be) ease" (Quran 94:5), this verse motivates people to be patient when they are facing hardship. Allah (swt) says in the Quran, "...Allah loves those who are constantly repentant and loves those who purify themselves" (Quran 2:222), this verse motivates people to constantly repent and purify themselves. Allah (swt) says in the Quran, "Indeed, Allah has purchased from the believers their lives and their properties (in exchange) for that they will have Paradise..." (Quran 9:111), this verse motivates a person to lead his live as per the guidelines of Allah (swt) to attain Paradise. Thus, we can understand that it is surely a book which is full of motivation for mankind.

Forms of Motivation

Islam intrinsically and extrinsically motivates people. Intrinsic motivation refers to the stimuli which come from within. It is about the spirituality of an individual. It is very important for a person to be motivated from within, as Allah (swt) might not give him the reward in this world itself but he will have to wait and be patient. Allah says in the Quran, "O you who have believed, obey Allah and obey the Messenger..." (Quran 4:49). This verse intrinsically motivates the individual to perform a certain actions only to obey Allah (swt) and the Prophet (pbuh). Extrinsic motivation refers to the individual's motivational stimuli which are coming from the outside. Allah (swt) says in the Quran, "...and spend (in charity) from what We have provided from them secretly and publicly and prevent evil with good..." (Quran 13:22). The verse commands people to give charity in public, as giving charity in public will motivate others to also come forward and give charity as well.

Method for Motivation

The following are the methods adopted by Islam to motivate people:

i. Reward and Punishment

Islam also adopts a reward and punishment approach to motivate people. In accordance with the reward approach to motivation, Allah (swt) says in the Quran, "Those – their reward is forgiveness from their Lord and gardens beneath which rivers flow (in Paradise), wherein they will abide eternally, and excellent is the reward of the (righteous) workers" (Quran 3:136). Thus, for desiring to gain the pleasure of paradise, a person will strive to do as much good as possible in the world and become a righteous slave of Allah (swt). In accordance with the punishment approach to motivation, Allah (swt) says in the Quran, "As for those who were (destined to be) wretched, they will be in the Fire. For them therein is (violent) exhaling and inhaling. (They will be) abiding therein as long as the heavens and the earth endure, except what your Lord should will..." (Quran 11:106-107). Thus, the Hell motivates a person to abstain from all the disobedience of Allah (swt).

ii. Competition

Islam motivates people to compete with one another in good deeds, as competing with one another in good deed will help the person in the hereafter and his path to paradise will become easy. Allah (swt) says in the Quran, "...so try to excel one another in virtues..." (Quran 2:148). The verse motivates people to compete with one another in good deeds. Prophet Muhammad (pbuh) also in many instances has motivated people to compete in gaining the pleasure of Allah (swt). On the other hand, Islam does not encourage people to compete in worldly matters as it will only make the person greedy and may also prevent him from entering

paradise. Thus, ultimately Islam motivates people to indulge in acts which will lead them to paradise and demotivates them to abstain from acts which will lead them to Hell.

Motivation by Prophet Muhammad (pbuh)

The sayings of Prophet Muhammad (pbuh) motivate people to perform certain actions and restrain from certain actions. For example, Prophet (pbuh) said, "Be in the life as if you were a stranger or a traveller on a path" (Bukhari), it motivates a person not to be greedy and run behind the worldly desires. Prophet (pbuh) said, "The best among you are those who learn the Quran and teach it", it motivates people to teach and learn the Quran. Prophet (pbuh) said, "The best of the Muslims is he from whose hand and tongue the Muslims are safe" (Muslim), this motivates a person to ensure that he does not make wrong use of his hands or tongue. Prophet (pbuh) said, "The best of people are those with the most excellent character" (Tabarani), this motivates a person to develop a good character.

He (pbuh) would always identify the skills of people and would praise them and that praise would ultimately motivate them to do better and feel good. When Prophet Muhammed (pbuh) saw Zubair (ra) with a turban, he (pbuh) tells him, "What Zubair, today angels have come on with the red turbans to fight". He (pbuh) said to Ali (ra), "I am from Ali and Ali is from Me." He (pbuh) said to Abu Bakar (ra), "Had I made anyone a friend other than Allah (swt), it would have been Abu Bakar". He (pbuh) also said about Abu Bakar (ra)in his last sermon, "No one has been a better companion for me than Abu Bakar (ra)". He (pbuh) said to Abdullah bin Rawaha, "His words are more penetrating to the Quraysh than arrows".

Prophet Muhammad (pbuh) also had the practice of giving titles to his companions and calling them though their best characteristics. These statements would motivate

the companies and contribute positively to their self-esteem. The Prophet (pbuh) said, "Abu Bakar is a soft hearted person", "The most genuinely modest one from my companions is Usman", "The trustworthy man of this nation is Abu Ubaidah lbn Al- Jarraah", "Khalid bin Walid is the sword of Islam", "The strongest man of Allah's religion is Umar", "If there was any prophet after me, then it would be Umar", "The best decision maker is Ali", "Abdullah bin Affan holds good knowledge of the Quran", "Abu Huraira is an ocean of knowledge" and "Zaid bin Thabit is the best in property distribution". When statements like these are said in from of someone or a group of people, it makes the person cautious about his strength and he will further try to improvise on the same.

As the Muslims were about to take part in the battle of Badr, motivation was very much required mainly because of three reasons. Firstly, they were very less in number when compared to the enemies, secondly, they did not have adequate resources to fight the battle and thirdly, they were fighting a battle for the first time. Thus, Prophet Muhammad said, "By He who holds Muhammad's soul between His hands, nobody will be killed today, fighting in the firm hope of a reward, going forward and not turning back, but God will directly make him enter His Paradise" (Ibid 3:175). This statement ultimately motivated the Muslims to fight with full zeal and enthusiasm.

The companions of the Prophet (pbuh) were highly motivated people. They were so very motivated that they were ready to sacrifice their wealth, time, family and their life as well in the way of Islam. When Prophet (pbuh) asked to give charity, Abu Bakar (ra) gave everything and left his house empty. When Madinah was facing drought, Abdur Rahman (ra) came forward and donated almost everything he had in gold. Hanzalah (ra), who was 24 years of age got married a day before the Battle of Uhad and when he heard about the call to Jihad, he left the very next

day and was martyred. Saad (ra) got married to the daughter of Umar bin Wahab (ra). After the Nikah, he went to the market to buy something for his wife. When he heard the call of Jihad, he looked up to the sky and said, "I have got married and I have heard the call of Jihad and I will go for it". When Abu-d Darda (ra) realised that his trade was holding him back from making greater sacrifices in the path of the religion, he stopped his trade and spent his time for the cause of Islam. Suhayb ar-Rumi (ra) on his way to Madinah was captured by some Quraysh. They commanded him to give all his wealth as he had acquired the wealth in Makkah. He left all his wealth and continued with his journey. The companions were motivated at such high degrees because of the motivation they received from the Quran and the company of Prophet Muhammad (pbuh).

Conclusion

The best tool of one's motivation is the Quran, the more you read, the more you are motivated. The second source of motivation is the life of Prophet Muhammad (pbuh), the more you read, the more you get inspired and the more you are motivated to fulfill your responsibilities. All material things can only keep a person motivated for a short time, but if a person has to be constantly motivated, he should have strong unshakable belief in Allah (swt), strong belief in the reward and punishment in the hereafter and strong commitment towards the mission.

Chapter – 12

Personality

Introduction

Personality is defined as the enduring personal characteristics of individuals. Personality development refers to the creation of a personality cult with the intention of forming a particular impression in the minds of others. This is the sum total of choices, behavioural traits and decisions that a person makes in life. Personality development is also explained as the development of the organized pattern of behaviours and attitudes that makes a person distinctive. Personality development occurs by the ongoing interaction of temperament, character and environment.

Today the modern corporate world has completely changed the meaning of the word 'Personality Development'. When personality development is mentioned it refers to the way we dress, the way we speak, the way we carry our self, and the way we present ourselves. The modern concept of personality development focuses on the external outlook. But when Islam speaks about personality development, it mainly focuses on developing the personality of the individual from within and making him a better person, from the point of view of his character. As Prophet Muhammad (pbuh) said, "Allah does not look at your appearances or your financial status, but He looks at your hearts and your actions" (Bukhari).

Importance of Personality Development

Islam wants every individual to develop his personality. Thus, it prescribes certain believes and actions, through which an individual is able to build his personality. Basically there are three aspects which help a person build his personality. Firstly, Islam gives a 'Personal Vision' to

every individual that one day he has to stand in front of Allah (swt) on the day of judgement; this fear will help a person to become a better human being. Secondly, Allah (swt) have given a 'Conscience' to every person, which helps a person to determine what is right and wrong, thus, his conscience will guide him to do good things and abstain from wrong things. Thirdly, is the 'Will Power', in order to build a strong will power, Allah (swt) has given the month of Ramazan in which the people are required to fast. The fast helps a person to strengthen his will power as he needs to stay without food, sex, bad habits, and wake-up at an odd time to have food.

Allah (swt) related development of ones personality to success and failure. Allah (swt) tells in the Quran, "He is indeed successful who purifies it. And he is indeed a failure who corrupts it" (Quran 91:9-10). The verse explains personality development through purification of one's soul. The inspiration for recognizing good and evil has been mentioned which also explains the meaning of personality development that is to purify the self from wickedness and to nourish it with the fear of Allah (swt) and righteousness. In other words to nurse or train the self in such a way that good and righteousness are encouraged and achieve prominence. The real progress of self and the nourishment of the soul lie in developing this quality. This reality can be understood by an example, a plant can grow only when it gets a congenial environment and it is properly watered. Otherwise a powerful breeze would be sufficient to uproot it.

One main task which was performed by Prophet Muhammed (pbuh) was to develop the personalities of the individuals by moving them from darkness to light. Prophet Muhammed (pbuh) transformed the personalities of the companions from within, which ultimately prepared them to sacrifice their pleasure, comfort, money and life for Islam.

Concepts of Personality Development

i. Continious Growth and Benefiting Others

Islam is a complete system that impacts all areas of a person's life. Allah (swt) tells in the Quran, "Have you not considered how Allah presents an example, (making) a good word like a good tree, whose root is firmly fixed and its branches (high) in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded" (Quran 14:24-25). This is a verse which speaks about Personality Development of the individual in detail.

a. The first aspect mentioned in the verse is about the roots of a tree. The meaning of the roots of a tree refers to the Iman of the individual. If the roots are firmly fixed in the earth, the tree becomes stronger and longer and if the roots are not firmly fixed it can fall any time. Allah says in the Quran, "...Believe in Allah and His Messenger and the Book that He sent down upon His Messenger..." (Quran 4:136). Thus, an individual can only develop when he has strong belief in every aspect of Islam.

b. The second aspect mentioned in the verse is about the branches of a tree. The branches refer to the continuous development of the individual's personality. Prophet Muhammad (pbuh) said, "He whose two days are equal, is a loser" (Daiylami).An individual should always focus on continious improvement, if one does not do something different or does not learn something new the next day; he is termed to be a loser. A believer is racing towards Paradise. They always try to have their today, better than their yesterday. They want to keep on increasing their piety and good deeds. They try to devote more time, energy, and resources with each passing day to win Allah's pleasure. They want their inner self to be better today than it was yesterday and their tomorrow

to be better than today. They don't want to repeat their mistakes, they learn from their experiences, and try to purify their hearts and their intentions to make them better all the time. Thus, an individual should continuously strive on his spiritual, social, knowledge, strength and talent development.

c. The third aspect mentioned in the verse is fruits. Fruits refer to the return, what an individual can give to the society. Prophet Muhammad (pbuh) said, "The best of people are those with the most excellent character" (Tabarani). Prophet Muhammad (pbuh) has also said, "The upper (giving) hand is better than the lower (taking) hand" (Bukhari and Muslim). Thus, the personality of an individual can only be effective and fruitful when he contributes to the society using his skill and talent. Prophet Muhammed (pbuh) once said, "The best of people are those that bring most benefit to the rest of mankind" (Daraqutni, Hasan).

In order for the tree to grow, there is contribution from the entire universe, like the sunlight, wind, water, sand etc. Similarly when a person plans to develop his own self then Allah (swt) makes the necessary arrangement for the individual to grow and develop.

ii. Primal Instinct, Heart and Soul

Allah says in the Quran, "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly (white) star lit from (the oil of) a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things" (Quran 24:35).

In the verse, the glass pane represents the 'Heart' (Qalb), the flame within the lamp represents the 'Soul'

(Rooh) and the evil represents the 'Primal Instinct' (Nafs). The heart is a perpetual state of change. At times it is pulled by his primal instinct on one side and Soul on the another. If a person is more inclined towards his primal instinct, then the glass gets covered with dust. The Prophet (pbuh) has also rightly used the metaphor of a black dot on the heart for every bad deed. On the other hand, if the glass is clear, then the flame not only enlightens a person's own Primal Instinct, but can also project the light further and positively influences others. The struggle to tilt the heart (the present restless state) of a person towards the Soul should be the aim if one wants to improve his personality, which will ultimately head him to a state of reassured soul.

iii. Struggle between Good and Evil

The concept of personality development can also be understood as an influence of good and evil on a person. The concept can be understood by the three concepts which the Quran has to offer. The first concept is called as 'Tendency of Evil' (Nafs Ammarah). Allah (swt) says in the Quran, "And I do not acquit myself. Indeed, the soul is a persistentenjoiner of evil, except those upon which my Lord has mercy.Indeed, my Lord is Forgiving and Merciful" (Quran 12:53). This aspect instigates and motivates an individual towards committing wrong and evil acts. The second concept is called 'Conscience and Concern with Moral Rectitude' (Nafs Lawwamah). Allah (swt) says in the Quran, "And I swear by the reproaching soul (to the certainty ofResurrection)" (Quran 75:2). This aspect instigates and motivates an individual towards doing good and moral acts. The third aspect is called 'Calm and Tranquil' (Nafs Mutmainna). Allah (swt) says in the Quran, "(To the righteous it will be said), O reassured soul" (Quran 89:27). This aspect is the state of an individual

which he achieves when he does more good than doing bad.

In the light of these verses and concepts we learn that, when one struggles against his self to do good then he moves towards calmness and tranquility and when one does evil then he moves away from calmness and tranquility. Thus, if one wants to improve his personality then he some indulge in doing more good than doing bad and this will contribute to his success in this world and the hereafter.

Sources and Tools for Personality Development

The best source of personality development is the Quran and the teachings of Prophet Muhammed (pbuh) emphasises people to be truly righteous, to have good intentions, to be truthful, to keep up the promise, to develop tolerance, to be polite, to be kind, to be thankful, to be steadfast, to be honest, to be cooperative, etc. Developing all these qualities will make a person best in character. On the other hand Quran and the teachings of Prophet Muhammed (pbuh) instructs people not to indulge in backbiting, not to lie, not to be suspicious, not to be jealous, not to get angry, not to be proud, not to abuse people, not to be a hypocrite, not to taunt, not to mock, not to discriminate, not to indulge in any kind of fraud or cheating.

Salah is a tool which helps an individual to develop his spiritual personality. Praying five times a day, makes a person God conscious. Hajj is a tool which helps an individual to develop his social personality. When an individual performs Hajj, he learns and witnesses equality and universal brotherhood, which helps him for the rest of his life. Reading the Quran is an act which helps to develop his intellectual personality. Reading Quran regularly, helps a person to gain more knowledge and helps him understand the purpose of life. Reading and understanding the life of Prophet Muhammed (pbuh) helps a person to develop his

moral personality. When a person reads the life of Prophet Muhammed (pbuh), he also strives to imitate and behave in the same manner.

Process of Personality Development

Personality Development will not happen in a day, it is a long term process.A Muslim's competition is with himself, because he knows that as they get better, they win more of Allah's pleasure and thus higher and better places in Paradise. It is immaterial how good one is when compared to others. However, when a believer sees another trying harder than oneself for Allah's pleasure, it motivates them too. The companions competed with each other, but not for the things of this world. When the individual continuously strives for all this, he tends to develop his personality from within. If each day we make only one tiny improvement; tell one lie less, do one additional act of charity, learn a hadith, just think how much you will improve over time.

Conclusion

Islam provided a well-rounded approach for personality development. A man should be able to earn a living, have pure belief, correct worship, able to control his desires, be careful about his time, organize his affairs and be beneficial to those around him. In order to achieve all this, a person should be physically, spiritually and intellectually strong. Thus, Islam gives importance for a person to develop his personality in all these three dimensions.

As Allah (swt) says in the Quran, "And verily, you (O Muhammed) are on an exalted standard of character" (Quran 68:4) and once Ayesha (ra) described Prophet Muhammed (pbuh) by saying, "His character was the Quran". The Quran and the life of Prophet Mohammed (pbuh) give us certain guidelines on do's and don'ts for an

individual to build a strong personality. They are the best source of guidance for a person to develop ones character and his overall personality. No course, no workshop can create the impact which the Quran and the teachings of Prophet Muhammed (pbuh) can create. Good manners and character lead to prosperity, while bad ones lead to misery.

An individual should first of all, purify himself of disbelief and transgression and should accept the divine guidance and becomes an obedient slave of Allah (swt). The path of obedience is the path of Islam, by following which man can become righteous and virtuous. The best and the most effective recipe presented by the Quran for one's personality development is the law of Allah (swt). By directing man to the right method of personality development, Quran has kept man away from all those unnatural and awkward methods and ways which the followers of many religions have invented with a view of personality development. Quran wants man to concentrate on this reality so that he may shape his life accordingly and when he may return from this testing ground of the world, the goal of his success may be before his eyes. Thus, this verse also gives importance to development of personality from within.

Chapter – 13

Leadership

Introduction

Leadership has been described as a process of social influence in which one person can enlist the aid and support others in the accomplishment of a common task.Leadership is the process of encouraging and helping others to work enthusiastically towards objectives. Leadership is the behaviour of an individual when he is directing the activities of a group towards a shared goal.

Importance of Leadership in Islam

The smallest institution in a society is a family and Islam also appoints a leader for this institution as well. Therefore, Islam declares man as the leader of the family. Even a smallest organisation cannot be run without a leader. Allah (swt) says in the Quran, "Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth..." (Quran 4:34). The verse not only gives the responsibility of leadership to men but it also gives two reasons for entrusting this responsibility, firstly because men are with more bodily and intellectual strength, and more capabilities in other aspects than the women, secondly that men support women financially from their means and earnings.

As the leader of the family, Islam not only entrusts men with authority but also gives them responsibilities. Allah (swt) says in the Quran, "O you who have believed, protect yourself and your families from a Fire whose fuel is people and stones..." (Quran 66:6). Thus, it is the responsibility of the man to ensure that his family indulges in good acts and abstains from wrong acts so that his family

can be protected from hell fire. In Islam, Leadership is more than an assignment or a job; it is a trust.

In this regard Prophet Muhammad (pbuh) has also said, "Each of you is a shepherd and each of you is responsible for his flock. The ruler who governs the people is a shepherd and is responsible for his flock. A man is the shepherd of the members of his household and is responsible for them..." (Bukhari and Muslim).

Qualities of Leadership from the Quran

i. Spiritual Strength

Allah (swt) says in the Quran, "O you who wraps himself (in clothing), Arise (to pray) the night, except for a little, Half of it or subtract from it little, Or add to it, and recite the Quran with measured recitation. Indeed, We will cast upon you a heavy word. Indeed, the hours of the night are more effective for concurrence (of heart and tongue) and more suitable for words" (Quran 73:1-6). When Prophet (pbuh) was granted Prophethood, the first command which was given to him was to perform the night prayer, as through the night prayer he (pbuh) could get closer to Allah (swt) and his level of spirituality could increase, which could ultimately help him in his mission and his role as a leader.

ii. Tolerant

Allah (swt) says in the Quran, "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)" (Quran 3:159).

This verse was revealed after the battle of Uhad. This verse is a communication by Allah (swt) to Prophet Muhammad (pbuh). It was a situation where the Muslims

had to face a massive loss in the battle which they had won. It was the battle in which Hamza (ra), the uncle of Prophet (pbuh) was martyred. It was the battle in which seventy companions were martyred. It was the battle in which Prophet (pbuh) lost his tooth and his mouth started bleeding. It was a battle which looked like the struggle of Islam had come to an end. After all this, the Prophet (pbuh) had every right to get angry on his companions for their disobedience. Allah (swt) could have also revealed a verse asking the companions to ask forgiveness from Prophet (pbuh), but Allah (swt) does not do that, but rather He tells the Prophet (pbuh) to be lenient towards them, forgive them and also pray for them. Being an effective leader in a normal situation is easy, but being a leader in a crisis situation is what is actually very difficult. Thus, Allah (swt) guides the Prophet (pbuh) by giving him certain instructions to respond to the situation.

iii. Knowledge

Allah (swt) says in the Quran "(Joseph) said, "Appoint me over the storehouses of the land. Indeed, I am a guardian with full knowledge"" (Quran 12:55). The verse states that Joseph (pbuh) said that he wanted to become a leader. He wanted to become a leader as he was confident that he would do justice to the position as he had necessary knowledge. Joseph (pbuh) also knew that there was no other man beside him who could undertake this responsibility. Therefore he demanded power only to please Allah (swt) and serve the people, and not the love of office or the love of the world.

iv. Wisdom and Judgement

Allah (swt) says in the Quran, "And We strengthened his kingdom and endowed him with wisdom and decisive judgement" (Quran 38:20). The verse speaks about the leadership of Dawood (pbuh). From the first verse we learn

that when a person becomes a leader he needs to possess the qualities like wisdom and decisive judgement.

v. Justice

Allah (swt) says in the Quran, "(We said to him), 'O David, We have appointed you vicegerent on earth. Therefore, rule among people with justice and do not follow (your) desire lest it should lead you astray from Allah's Path..." (Quran 38:26). Allah (swt) also says in the Quran, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing" (Quran 4:58). Thus, from the two verses we learn that the leader should do justice and not only follow his desires.

vi. Treating People Equally

Allah (swt) says in the Quran, "And keep yourself patient (by being) with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever (in) neglect" (Quran 18:28). The standards of the leadership are so high that Allah (swt) is giving guidelines to the Prophet. Allah (swt) is saying in the verse that the Prophet (pbuh) should not neglect the poor and the small people. If the Prophet (pbuh) starts giving importance to the rich and famous people, then the other companions would feel that they are neglected. In another instance, when the Prophet (pbuh) frowned at the blind man, Allah (swt) disliked it. Thus, Allah (swt) is instructing the Prophet (pbuh) to value all the people and to treat people equally.

vii. Not to Desire Enjoyment

Allah (swt) says in the Quran, "And We have certainly given you, (O Muhammad), seven of the often repeated (verses) and the great Quran. Do not extend your eyes toward that by which We have given enjoyment to (certain) categories of them (i.e., the disbelievers)..." (Quran 15:87-88). In this verse, Allah (swt) is communicating with Prophet (pbuh) and instructing him not to look towards the people who are rich and who are having the enjoyment of the world, but he (pbuh) is told that Allah (swt) has given him the Quran, which is much more important.

viii. Kindness

Allah (swt) says in the Quran, "... And do not grieve over them. And lower your wing (i.e., show kindness) to the believers" (Quran 15:88). Allah (swt) also says in the Quran, "And lower your wing (i.e., show kindness) to those who follow you of the believers" (Quran 26:215). The verse is a communication between Allah (swt) and Prophet (pbuh), where Allah (swt) is asking the Prophet (pbuh) to show kindness to his followers. Generally the followers need to show kindness to their leader but Allah (swt) is asking the leader to do it the other way round.

ix. Honesty

Leaders are considered honest to the extent that there is consistency between their word and their deed; they do what they say they are going to do. All the Prophets who were sent by God were leaders of their time. In the Quran, Prophet Moses (pbuh) is himself labeled as "strong and trustworthy" in Quran 28:26. Prophet Joseph (pbuh) is described as one who is truthful in Quran 12:46. Similarly, the Prophet Muhammad (pbuh) used to be called truthful and Trustworthy. This shows that the basic characteristic of

many Prophets was that they were honest and it was a title given by their own people.

x. Patience

In the Quran, Allah (swt) explicitly identifies patience as one of the defining characteristics of leadership. Allah (swt) says in the Quran, "And We made from among them leaders guiding by Our command when they were patient and (when) they were certain of Our Signs" (Quran 32:24). Indeed, like other people, the leader will also be tested and he will need to tolerate the same.

xi. Decision Making

Allah (swt) says in the Quran, "And (mention) David and Solomon, when they judged concerning the field, when the sheep of a people overran it (at night), and We were witness to their judgement. And We gave understanding of it (i.e., the case) to Solomon, and to each (of them) We gave judgement and knowledge..." (Quran 21:78-79). In order to manage things effectively, an individual will have to make decisions in his personal and professional life. Prophet Sulaiman (pbuh) was endowed with the quality of making sound decision in complicated cases.

Qualities of Leadership from the Life of Prophet Muhammad (pbuh)

Allah (swt) wanted to make Prophet (pbuh) a great leader. Thus, Allah (swt) took Prophet Mohammed (pbuh) through various situations which could help him in becoming a great leader. For example, from being a shepherd, the Prophet (pbuh) learnt the art of leadership. During this period, he acquired many superior human characteristics such as generosity, good temper, good behaviour towards neighbours, tolerance, truthfulness, trustworthiness, patience and avoidance of wicked behaviour. The following are the various leadership

qualities which we can derive from the life of Prophet Muhammad (pbuh):

i. Vision

From the beginning, Prophet Muhammad (pbuh) was very clear with his vision. Many instances from the life of Prophet (pbuh) help us know about the clarity he (pbuh) had in his vision. When Prophet Muhammad (pbuh) gave a talk to the people at the initial stage of his Prophethood, he (pbuh) said, "I will present to you a message, that if you accept it you will become the rulers of Arab and the entire Ajam (non-Arabs and Persians) will obey you".

In another instance, when Prophet (pbuh) migrated to Madinah with Abu Bakar (ra), the Quraish announced a reward of 100 camels for anyone who tracked Prophet (pbuh) and Abu Bakar (ra). Suraqa bin Malik (ra) was able to track them and get closer to them. On meeting him, Prophet (pbuh) told him, "One day wear the bracelets of Chosroes (The Persian King)". This statement clearly shows that the vision of Prophet (pbuh) was to capture and take a large part of the world under the preview of Islam.

In another instance, while digging the trench in Madinah, a large rock was causing great difficulty in digging the trench. When the Prophet (pbuh) was informed about it, he went down into the trench and struck the rock, breaking one-third of the rock, thereupon the Prophet (pbuh) said, "Glory be to Allah, the keys of Syria have been given to me". With the second blow on the rock, the Prophet (pbuh) broke another one-third of the rock and said, "Glory be to Allah, the keys of Persia have been given to me, by Allah, I see white castle of Madinah". In the third attempt, the remaining portion of the rock was broken into pieces. The Prophet (pbuh) then said, "Glory be to Allah, I have been given the keys of Yemen, by Allah, I can now see the gate of Sana". These statements clearly show that the Prophet (pbuh) had a very clear vision of spreading

Islam across the world and taking it under the preview of Islamic rule.

ii. Strong Faith

Prophet Muhammad (pbuh) had very strong faith in Allah (swt) that He would help them in every endeavour. When Prophet (pbuh) and Abubakar (ra) left to Madinah, people were searching for them, as a reward of 100 camels was set upon the head of each one (Bukhari). While searching for them, some people reached near the cave where they were hiding, seeing them Abubakar (ra) said, "O Prophet of Allah, if some of them lower their sight they will see us. To this the Prophet (pbuh) replied saying, "Do not fear, for Allah is with us" (Quran 9:40). This clearly shows that the Prophet (pbuh) had very strong faith in Allah (swt), which gave him the spiritual strength to lead.

iii. Focus

Just having a vision is not enough, but being dedicated towards the vision is also very important. We can learn about the focus of Prophet Muhammad (pbuh) from one incident of his life. Once the Quraish came to Abu Talib and insisted that he put an end to his nephew's activities. Then Abu Talib went to Prophet (pbuh) and told him not to burden him beyond that he cannot bear. For this Prophet (pbuh) replied saying, "Oh my uncle, by Allah if they put the sun in my right hand and the moon in my left on condition that I abandon this mission, I would not abandon it until Allah has made me victorious or I perish therein". This shows how focused was Prophet (pbuh) in achieving his vision.

When Prophet (pbuh) went to Taif to invit people to Islam, they greeted him with mockery and ridicule and set upon him the idlers and the louts of the city. They pelted him with clods and rocks and he was wounded and covered with blood. In this condition, Prophet (pbuh) took rest in an

orchard. A slave by name Addas came to him to offer grapes, and the Prophet (pbuh) even in this condition was focused and dedicated towards his mission. He conveyed the message to Islam to him even in such a painful situation and later Addas accepted Islam.

The migration to Madinah was the most dangerous act performed by Prophet (pbuh), as many people were looking for him as there was a great reward on his head. Inspite of all this, Prophet (pbuh) continued his mission to invite people to the way of Allah (swt), and during his migration seventy people accepted Islam. Among them the most popular is Suraqa bin Malik (ra).

iv. Interpersonal Relationship

One way to build a strong bond with people is through interpersonal relationship and Prophet Muhammad (pbuh) executed it perfectly. He (pbuh) spoke to people according to their level. He (pbuh) took time to speak to children. He (pbuh) gave them much importance because he recognized the need for building leaders from childhood and infancy. This incident not only helps Prophet (pbuh) to get people into the fold of Islam but it also helped him to create people who could take the mission of Islam forward after his death.

v. Emotional Intelligence

Once a bedouin came and stood urinating in the Mosque. The Companions said, "Stop it! Stop it!" and were about to attack him. But Prophet (pbuh) said, "Do not interrupt him; leave him alone". So they left him until he had finished urinating, then Prophet (pbuh), called him and said to him, "In these Mosques it is not right to do anything like urinating or defecating; they are only for remembering Allah (swt), praying and reading Quran,". Then he (pbuh) commanded a man who was there to bring a bucket of water and throw it over the (urine), and he did so (Muslim).

This shows how the Prophet (pbuh) handled the situation very effectively, without showing any negative emotions on the person. Rather than cursing him or scolding him, he (pbuh) educated him on the purpose of the Mosque.

vi. Human Resource Development

A great leader is one, who always creates leaders and Prophet (pbuh) did the same. Identifying the talent of the people and appointing them as leaders is a quality of a great leader. Prophet Mohammed (pbuh) had a great vision to establish Islam on the earth, thus, he wanted to create competent leaders who could carry the mission forward to different parts of the world after he departs. He created a whole generation of leaders who had the knowledge and a high degree of sacrifice. Prophet (pbuh) asked Abu Bakar (ra) to lead the Salah. He (pbuh) appointed Amr bin al-Aas (ra) to lead the Muslims, including the great companions of the Prophet, in the battle of 'Zatu Salasil', just four months after he embraced Islam. He (pbuh), send Musab bin Umair (ra) to Madinah to do Dawah as he was very polite and had good communication skills.

vii. Working with the Followers

Great leaders just don't give orders but they work along with the group. They don't say "Do it" but they say, "Let's do it". They don't take advantage of their superiority but they use it effectively and responsibly. Once Prophet Muhammad (pbuh) and his companions went on a journey and on the way they stopped to rest. They decided to set up a small camp and cook their food. The companions decided to divide the work among themselves. One companion said, "I will go and kill the lamb for meat." Another companion said, "I will clean the ground around the camp." The third companion said, "I will do the cooking." Prophet Muhammad (pbuh) said, "I will bring wood for the fire." All the companions said with one voice, "No, we will do

that for you." But the Prophet Muhammed (pbuh) replied, "I very well know that you all will do that for me. But it is not good for me to sit idle while you work. I am your companion; I must work as much as you do. Allah (swt) does not like any one to enjoy any superiority over his companions." So saying, he went to gather fire wood. Even during the battle of Trench, when a big ditch had to be dug, he also worked along with the companions to accomplish the task.

viii. Serving the Followers

Once Prophet (pbuh) defined the role of a leader, he (pbuh) said, "On a journey, the leader of the group is their servant" (Ibn Majah and Al-Bayhaqi). He (pbuh) meant that a leader serves those whom he or she leads, both as a group, meeting their needs to complete their journey safely and their needs to be maintained as a cohesive whole, and also as a set of individuals, for each individual on a journey may have small needs or problems as the journey proceeds. This is the responsibility of the leader not only during the journey but also in every aspect of life.

ix. Motivator

Prophet Muhammed (pbuh) was a very good motivator and possessed praiseworthy virtues. When he saw Zubair (ra) with a turban, he said, "What Zubair, today angels have come with red turbans to fight". He said Ali (ra) "I am from Ali and Ali is from Me." He said Abu Bakar (ra), "Had I made anyone a friend other than Allah (swt), it would have been Abu Bakar (ra)". He also said about himin his last sermon, "No one has been a better companion for me than Abu Bakar (ra)". Statements like this encourage an individual to work and excel in what they do.

x. Consultation

Prophet Muhammad's (pbuh) wisdom was demonstrated when he consulted his companions. This practice is so important in Islam that he never reached a decision, especially in public affairs, without it. Sometimes he even held counsel about his personal affairs. He (pbuh) once said, "Whoever takes counsel, does not regret it in the end". He consulted his companions before the Battle of Badr, the first major post-Emigration military encounter, about whether the Muslims should fight the approaching army. He consulted his companions before the Battle of Trench and it was during this session Salman al-Farisi (ra) gave the idea of digging a defensive trench around Madinah. He (pbuh) also consulted his companions when the hypocrites raised questions on the modesty of Aisha (ra). After the treaty of Hudaybiyyah, when the companions refused to sacrifice their camels, he (pbuh) went to his wife Umm Salama and consulted her on the situation. This consultation helped him to take sound and effective decisions which contributed to his good leadership.

xi. Effective Decision Making

In every critical situation, the Prophet (pbuh) ended up taking some good decisions. He (pbuh) took decisions, where their weaknesses were converted into strengths. When the people of Makkah wanted him to leave Makkah, he (pbuh) uses this opportunity to make Madinah a strong foundation for Muslims. He (pbuh) was stopped from Hajj, which led to the treaty of Hudaybiyyah, which later on went in favour of the Muslims. When the people in Makkah started persecuting the Muslims in Makkah, he (pbuh) ordered them to migrate to Ethiopia and seek the help of the Christian King there. Later, Muslims found peace and they reciprocated the King's hospitality with prayers and support for the King and his party. Muslims' relations were

so good with the monarch that he grew to love Islam and before his death he became a Muslim.

In another instance, when the Black Stone was displaced, each family of Quraish felt the honour of placing it back. They decided to leave the decision to the person who enters Masjid-ul-Haram first the next day. The next day they found Prophet Muhammed (pbuh) was the first to reach. After seeing the members of all the four families, Prophet Muhammed (pbuh) took a quick decision, he (pbuh) put his robe on the floor, took the sacred Black Stone and put it in the centre of the robe and said. "The chief of each family will take one corner of the robe and lift it together". When the robe with the Black Stone was lifted to a reasonable height, Prophet Muhammad (pbuh) took the Black Stone and placed it in its proper place by his own hands. None felt insulted and each had his share of the privilege and honour. This is how Prophet Muhammad (pbuh) succeeded in uniting the ever fighting and ignorant Arabs with his honesty, justice and noble character.

xii. Setting Example

Abu Talha (ra) said, "We complained to Allah's Messenger (pbuh) of hunger and raised our clothes to show we were each carrying a stone over the belly, Allah's Messenger (pbuh) raised his clothes and showed that he had two stones on his belly" (Tirmidhi). This incident teaches us that Prophet (pbuh) did not only give orders but was also part of the struggle. He (pbuh) was actually suffering more than his companions.

xiii. Informative about Every Inch

Prophet (pbuh) was very much vigilant and knowledgeable about the affairs and activities which were happening around him, no matter how close or far away. When the Muslims encountered with a series of persecutions by the Quraysh, Prophet (pbuh) decided to

migrate a few Muslims to some other place which would be safe for the Muslims. The Prophet (pbuh) knew that Ashamah, who held the title of Negus, king of Abyssinia, which was located in the eastern coast of Africa, miles away from Arabia, was a fair ruler who would not wrong any of his subordinates, so he (pbuh) permitted some of his companions to seek asylum there. What makes this situation even more special is that, it was a time when communication was not easy, in spite of that Prophet (pbuh) was well informed about the king who was miles away.

Qualities of Leadership from the Life of Prophet Abraham (pbuh)

i. Obedience to Allah (swt)

Allah (swt) says in the Quran, "Indeed, Abraham was a (comprehensive) leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah" (Quran 16:120). The verse presented the leadership of Abraham (pbuh). It states that Abraham (pbuh) was embodied with all the excellent qualities which make one an example to be followed. The verse does not only tell that Abraham (pbuh) was a comprehensive leader but also adds other three characteristics of him along with leadership, which are, obedience to Allah (swt), inclination towards truth and not associating others with Allah (swt). From this we can learn that these are the other three qualities required for one to become a comprehensive leader.

ii. Fulfilling the Test from Allah (swt)

Allah (swt) says in the Quran, "And (mention, O Muhammad), when Abraham was tried by his Lord with commands and he fulfilled them. (Allah) said, "Indeed, I will make you a leader for the people". (Abraham) said,

"And of my descendants?" (Allah) said, "My covenant does not include the wrongdoers" (Quran 2:124). The verse states that Allah (swt) declares that he is going to make Abraham (pbuh) the leader of people, only after he was tested and he fulfilled them. The life of Abraham (pbuh) is filled with tests and tribulations. He was tested when he had to go against his father and the society in which he lived; he was tested as he had to forgo all his comfort and position for the sake of Allah (swt); he was being put into the fire; he was tested when he was asked to sacrifice his son; he was tested when he was asked to leave his wife and son in the desert, and what not. From this we can learn that if one has to become a great leader, he will have to go through a lot of tests and tribulations and he will have to be steadfast in those situations.

Other Aspects of Leadership

Knowledge, seniority, age and gender are important criteria's to be taken into consideration while appointing leaders, but it is not necessary to consider them all the time. We can learn this from various instances from the life of Prophet Muhammad (pbuh). Just four months after converting to Islam, he (pbuh) appointed Khalid bin Walid (ra) as the commander of the army, it was a time during which he did not possess much knowledge about Islam. This shows that knowledge was not always the criteria to appoint someone as the leader.

After five months of conversion to Islam, Amr bin al Aas (ra) was appointed to lead the campaign of Dhat As-Salasil. People like Abu Bakr (ra), Umar (ra) and Abu Ubaidah bin al Jarrah (ra) served under him and they offered their prayers behind him for many weeks. During this time, Amr bin al Aas (ra) was not only the army chief but also the leader in religious services. This shows that seniority was not always the criteria to appoint someone as the leader.

Usama bin Zayd (ra) was appointed as the commander when he was seventeen years old (some versions say twenty). He was the youngest person ever to be appointed as the commander of the army. This shows that age was not always the criteria to appoint someone as the leader. Al-Shifa bint Abdullah (ra) and Samra bint Nahik (ra) were appointed as market controllers. This shows that not only men but women were also made the leaders.

Prophet Mohammed (pbuh) was a universal leader. He accomplished his mission within a short span of 23 years. He possessed human skills, conceptual skills and technical skills, and all these skills are required and very much necessary for a great leader. He was a leader who changed the entire society by moving them from darkness to light. He possessed many qualities like, having a great vision, taking good care of the people, emotional intelligence, working along with the group, assigning the task to the right person, consultation, intelligence, solving problems with ease, dedication towards the mission, absolute belief in the message, personal courage, strong willpower, personal knowledge of each follower, strong character, praiseworthy virtues and no worldly ambitions, which went on to make him a great leader.

He was a leader whom people followed and obeyed, whom people loved, whom people wanted to imitate. He was such a great leader that many other great personalities of the world appreciated his leadership even today. Even after 1430 years, people are researching and writing books on his leadership. Truly, the Quran has rightly said, "In the Prophet is the best example".

Conclusion

Considering all these aspects we can understand that Islam has given high significance to the concept of leadership, as everyone should strive to become a leader in his capacity. Everyone, irrespective of their qualification,

skill and ability, get an opportunity to become a leader, either in their family, organisation or his society and when one gets the opportunity, he must do justice to his role by seeking guidance from the Quran and the life of Prophet Muhammad (pbuh).

Chapter – 14

Interpersonal Relationship

Introduction

Interpersonal Relationship is life skill we use every day to communicate and interact with other people, individually and in groups.Interpersonal relationship includes not only how we communicate with others, but also the confidence level, the ability to listen and understand others. Problem solving, decision making and personal stress management are also considered a part of interpersonal relationship. Interpersonal relationship helps us to relate in positive ways with the peoplewe interact with. This may mean being able to make and keep friendly relationships,which can be of great importance to our mental and social well-being.

Importance of Interpersonal Relationship

People with strong interpersonal relationship are usually more successful in both their personal and professional lives. They are perceived as more calm, confident and charismatic, the qualities that are often endearing or appealing to others. Being more aware of your interpersonal relationship can help a person improve and develop himself.

Acts which Improve Interpersonal Relationship

The following are the methods offered by Islam to improve interpersonal relationship:

i. Greeting

Allah (swt) says in the Quran, "When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally. Certainly, Allah is ever a careful

account taker of all things" (Quran 4:86). The Quran encourages people to reply to the greeting with something better and if they cannot they should at least return it equally, as receiving and returning greetings will help people to build their interpersonal relationship.

ii. Communicating

One of the most important aspects of Interpersonal Relationship is Communication, as it helps a person to know one another. Prophet Muhammad (pbuh) would always communicate with someone or the other. He (pbuh) especially communicated with people while travelling as they had no other work. Once Jabir bin Abdullah (ra) was returning from a journey, when Prophet Muhammad (pbuh) noticed him riding a weak camel which could hardly walk and he (pbuh) started communicating with him. While communicating with him on the way back to Madinah, Prophet Muhammad (pbuh) cracked the deal of purchasing his camel.

During the conversation, he (pbuh) learnt that he had married a woman who was married before and he did that because his father was killed in the battle of Uhad and left seven daughters and an experienced woman would be able to take good care after them and will be able to keep the family together. Understanding his situation, Prophet Muhammad (pbuh) asked Bilal (ra) to give him the price of the camel which was agreed during the journey and also give something extra money. Later he (pbuh) also gave back the camel to Jabir bin Abdullah (ra) as a gift. Actually, Prophet Muhammad (pbuh) did not need the camel but realized that Jabir bin Abdullah (ra) was newly married, had seven sisters to take care of and was poor, so he (pbuh) wanted the help to look like a business deal so he made Jabir bin Abdullah (ra) pronounce a price for the camel (Extracted from a hadith in Bukhari). Thus,

communication will help build one's interpersonal relationship.

iii. Speaking Good

The ability to speak in one of the most amazing gifts that Allah (swt) has given to the human beings. Human beings have a choice to use it in a constructive or destructive way. However, Islam has always encouraged every individual to use this ability in a constructive manner. Allah (swt) says in the Quran, "And speak to people good (words)"(Quran 2:83). The Prophet Muhammed (pbuh) said, "He who believes in Allah and the Last Day must either speak good or remain silent" (Muslim). It means nice, sweet or beautiful. It means we should speak words that touch the other person's heart and bring relief to their soul. Words that make people happy, inspires and raises hope. Be an agent of hope in this world, not an agent of despair.

Allah (swt) says in the Quran, "...and speak to them words of appropriate kindness." (Quran 4:8). It means to speak the truth, but kindly, without arrogance or anger. Allah (swt) also says in the Quran, "O you who have believed, fear Allah and speak words of appropriate justice." (Quran 33:70). Abu Musa Al-Ashari (ra) reported, I asked the Prophet (pbuh), "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure" (Bukhari and Muslim). Prophet (pbuh) was a great speaker of truth. He (pbuh) was gentle, smiling and soft with the companions and with strangers. Kind words, gentle but true, softness of speech, this is the language of Islam. We should not leave any wound with our hands and words but we need to be an agent of hope. Adopting all these characteristics will help an individual improvise on his interpersonal relationship.

v. Shaking Hands

Prophet Muhammed (pbuh) said, "If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven" (Abu Dawood). He (pbuh) encouraged people to shake their hands as shaking hands provides physical contact between two people and would strengthen one's relationship and would ultimately contribute to one's interpersonal relationship.

Acts which Weaken Interpersonal Relationship

i. Backbiting

Among all the prohibitions with respect to communication, the greatest is with respect to Backbiting which the Quran strongly condemns and also Prophet Mohammed (pbuh) disliked it. Allah says in the Quran, "O you who have believed, avoid much (negative) assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful" (Quran 49:12). This is strictly prohibited as it badly hampers the interpersonal relationship of people.

Ibn Masud (ra) said, The Messenger of Allah (pbuh) said, "None of my companions should convey to me anything regarding another because I desire to meet every one of you with a clean heart" (Abu Dawood and Tirmidhi). In the hadith, "should not convey to me anything" signifies anything undesirable or which is harmful for the person concerned. Thus, this hadith stresses that defects of people should not be unnecessarily reported to those who are at the helm of affairs, because, when a person meets the other person, he would recollect his negative attributes, which ultimately has a negative impact on the person's interpersonal relationship.

ii. Abusing

Prophet Muhammad (pbuh) said, "When two persons indulge in abusing each other, the beginner will be the sinner, so long, as the oppressed does not transgress the limits" (Muslim). The Hadith tells us that if a Muslim abuses another Muslim and says unfair things about him and in return, the recipient also abuses him and says unfair things to the same extent, then the entire burden of the sin of abusing lies upon the person who initiated the quarrel. However, if the one, who is wronged, exceeds the limits in revenge, then he will also be guilty to the degree of his excess. Thus, even though, revenge is permissible, it is better to forgive and be patient.

iii. Taunting

Allah (swt) says in the Quran, "...Nor taunt one another..." (Quran 49:11). Prophet Muhammad (pbuh) has also said, "A true believer is not involved in taunting, or frequently cursing or in indecency or abusing" (Tirmidhi). Taunting injures hearts, therefore, our tongue must not be allowed to inflict such verbal wounds on others hearts. Making personal attacks on others, by using insulting and taunting words and phrases, causes much pain to others which cuts off mutual love and relationship.

iv. Speaking Harshly

Allah (swt) says in the Quran, "... Whether one or both of them reach old age (while) with you, say not to them (so much as), "uff", and do not repel them but speak to them in noble word" (Quran 17:23). The verse is with respect to the parents. The Quran, empathically states that nothing should be said which would hurt them, nor should they be denied anything with harshness, but they should be spoken to with respect and tenderness.

v. Careless Talks

The Prophet (pbuh) said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward). A slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell Fire" (Bukhari). People getting together and communicating with each other often leads to falling into various sins related to the tongue such as talking about Allah (swt) without knowledge, slandering, lying, insulting and cursing. These habits are grievous sins that eat away at our rewards in their lives. We need to make it a habit to ensure whether anything we are about to say may constitute any of these sins.

vi. Argument

Allah (swt) says in the Quran, "And obey Allah and His Messenger, and do not dispute and (thus) lose courage and (then) your strength would depart; and be patient. Indeed, Allah is with the patient" (Quran 8:46). Being nice is easy when you're dealing with nice people. But, practically speaking, this world has more to it than such people. Despite your best efforts, you are bound to walk into not-so-nice people. Try not to fall into disputes and argumentation. If you realize you are already in a dispute, be wise and argue with that which is better.

Once Prophet (pbuh) said, "Whoever does not argue when he is in the wrong will have a home built for him on the edge of Paradise. Whoever avoids it when he in the right will have a home built for him in the middle of Paradise. And whoever improves his own character; a home will be built for him in the highest part of Paradise" (Tirmidhi). Arguing with people is strongly discouraged in Islam. We are to state our point of view and then leave it at that. Nor should we involve ourselves in matters that do not

affect a person's religion. A person is to shun argument whether he is in the right or whether his stand is wrong. Both get houses built for them in Paradise. But since the person who knows that he is right finds it more difficult to leave the argument, which is why he is promised a greater reward. Arguing with people rarely gets anyone to change their minds. It usually only produces defensiveness and creates ill feelings between people. The issue becomes a matter of one's ego and makes it more difficult for a person to change their stance. Allah (swt) wants people to live harmoniously with each other. Thus, ultimately staying away from arguments helps to improve relationship with people and will contribute to have a greater peace of mind.

vii. Whispering

Prophet Muhammad (pbuh) said, "If you were three, then do not whisper between the two of you ignoring the third till the number increases. This is because whispering will sadden him" (Bukhari and Muslim). When there are two people in company, we should not ignore the third party by making them feel left out even if he happens to be a complete stranger and the other is your childhood best friend, one should involve everyone in the discussion.

Areas of Interpersonal Relationship

The following are the areas of interpersonal relationship which Islam has to offer:

i. Family Members

Prophet Muhammed (pbuh) also had good relationships with his wives. He (pbuh) used to call them by beautiful names. He (pbuh) has such good interpersonal relationship with them that they could not envisage their lives without him, nor did they want to live away from him. When Prophet (pbuh) wanted to divorce his second wife,

Sawda (ra), she was extremely upset at this news. His wives viewed separation from him as a calamity, so firmly had he established himself in their hearts. They shared a part in his blessed, mild and natural life. If he had left them, they would have died of despair. After the death of Prophet (pbuh), Abu Bakr (ra) and Umar (ra) found the wives of Prophet (pbuh) weeping whenever they visited them. The Prophet (pbuh) left a lasting impression on everyone. He (pbuh) was a kind and gentle husband and never behaved harshly or rudely. He (pbuh) had so good relationship with them that, all the wives would think that they were the most beloved. The interpersonal relationship displayed by Prophet (pbuh) is a true example for all of us.

Prophet Muhammad (pbuh) was a unique father. He treated his children and grandchildren with great compassion, and never neglected to direct them to the hereafter and good deeds. He smiled at them, caressed and loved them, but did not allow them to neglect matters relating to the hereafter. In a hadith narrated by Muslim, Anas bin Malik (ra), honoured as the Messenger's servant for ten continuous years, says, "I have never seen a man who was more compassionate to his family members than Muhammad (pbuh)". Prophet (pbuh) was completely balanced in the way he brought up his children. He (pbuh) carried his grandsons Hasan (ra) and Husayn (ra), on his back. Prophet (pbuh) also displayed great interpersonal relationship with his daughter, Fatima (ra). As soon as Fatima (ra) entered, Prophet (pbuh) would stand, take her hand and make her sit where he had been sitting. He would ask about her health and family, show her parental love for her and complement her. He loved her like his own self and Fatima (ra), knowing how fond he was of her, loved him more than her own self. He loved his children and grandchildren very much, and instilled love in them.

Zayd (ra) was a slave boy who was presented to him by his wife Khadija (ra) after their marriage. The Prophet

(pbuh) loved him so much that Zayd (ra) preferred to stay with him rather than to go back to his own father. Impressed by this devotion, the Prophet (pbuh) declared him to be his adopted son, before his Prophethood. Throughout his life, Zayd (ra) was loyal and had great attachment towards the Prophet (pbuh). The Prophet's words were a law for him. Once the Prophet (pbuh) remarked about Umm Ayman (ra), "He that would marry a women of the people, let him marry Umm Ayman". Zayd (ra) took this remark to his heart and married her, though she was a widow with a child and at least twenty years older than him. She continued to be his wife till the end. It is the interpersonal relationship of Prophet Muhammed (pbuh) which created the level of attachment towards him.

ii. Relatives

Prophet (pbuh) always maintained good relations with all his relatives, even though some of them, like his Uncle, Abu Lahab, had tortured him a lot. He (pbuh) never thought of taking revenge and left everything to Allah (swt). He (pbuh) had immense love for his Uncle Abu Talib, who protected him for forty years, despite the fact that he himself had not accepted Islam. The Prophet (pbuh) was loved so much by his relatives that even though many of them had not accepted Islam, all of them willingly went through the great hardship of socio-economic boycott of the family by the Quraish for three long years. His love for his first wife Khadija (ra) was so great that even after her death he (pbuh) used to maintain good relations with her sister 'Halah' and her friends. Whenever he (pbuh) used to sacrifice any animal, he was very particular to send meat to Khadija's friends. He (pbuh) frequently used to visit all his relatives and spend time with them.

iii. Companions

When the companions used to meet him, they used to think that he loved them the most; it is because of the way he used to treat every individual. He (pbuh) used to treat everybody with sensitivity and avoid something what the person would not like. Every companion thought that they were the most beloved. He (pbuh) strived to abolish the envy, jealousy and hatred that could exist between them.

Conclusion

Islam encourages people to live and work in groups and for the groups to be efficient and productive, high level of interpersonal relationship is required. When he (pbuh) used to meet people, he would shake hand with them and would greet them with a smile. When he (pbuh) used to speak to them, he would totally turn toward them. The body language of Prophet Muhammed (pbuh) also contributed significantly to his interpersonal relationship.

Prophet Muhammed (pbuh) was sent as a mercy for all the worlds; thus, he (pbuh) also displayed high level of interpersonal relationship with the non-Muslims. He (pbuh) would always use to speak to them politely; he would forgive them, when the companions used to get angry on the non-Muslims, he (pbuh) use to ask them to calm down. His interpersonal relationship inspired the non-Muslims to such an extent that many of them went on to accept Islam.

The key to good interpersonal relationship is, speaking good and being kind with people. The secret of Prophet Mohammed's (pbuh) success lies in his excellence in human relations. The life of Prophet Muhammed (pbuh) is full of incidents that reveal the uncanny love and affection the companions had. He (pbuh) displayed great interpersonal relationship with his wives, children, companions and also the non-Muslims. His charming personality, his treatment, behaviour and concern for everyone brought him closer to every heart. Every one used

to get the impression that he had a special place in the Prophet's heart. Those who came into contact with him became so influenced by his personality that they would happily sacrifice their wealth, time, talent and happiness for him. If one displays such kind of behaviour in his social and professional life, definitely he would see positive results.

Chapter – 15

Group Dynamics

Introduction

A group is a collection of people where each individual is a powerhouse of talent, knowledge, expertise, skill and above all the right attitude. A group is effective and powerful when it delivers quality in results. Group dynamics refers to a system of behaviours and psychological processes occurring between a group of people. The study of group dynamics can be useful in understanding decision making behaviour, tracking the spread of diseases in society, creating effective therapy techniques, and following the emergence and popularity of new ideas and technologies. For this every individual should become a part of the group and add value to it.

Importance of Group Dynamics

The Quran in many places addressed the importance of being in a group. Allah (swt) says in the Quran, "Let there arise amongst you a group that invites to the good, orders what is right and forbids what is evil, and they are those who are successful" (Quran 3:104). The verse clearly indicates that in order to enjoin what is good and to forbid what is evil, one needs work in form of a group, so that the duty can be performed satisfactorily. It is a great responsibility on the Muslim Ummah that could only be performed effectively, when it is performed in a group.

There are many sayings of Prophet Muhammed (pbuh) which encouraged people to live in groups. In a saying, he (pbuh) has said, "The devil continually pursues human as a wolf pursues sheep. The wolf only dares to attack those sheep which have separated from the rest of the flock and are standing alone, and so, my followers and my devotees,

save yourselves from being caught in the traps of misguidance and firmly remain with the largest and most well-known group of Muslims" (Ahmad). He (pbuh) said, "Whoever wants to get the centre of paradise should stick to the Jamaah" (Tirmidhi). He (pbuh) has said, "The hand of Allah is on the Jamaah" (Tirmidhi). He (pbuh) said, "Whosoever left Jamaah even the size of a palm removes the chain of Islam from his neck unless he reverted (to the Jamaah)" (Mustadrak Hakim, Vol. 1). He (pbuh) said, "Jamaah is a blessing and sectarianism a torment" (Ahmad). He (pbuh) said, "Leaving of the Jamaah is abandoning the Sunnah" (Ahmad). All the above stated hadiths of Prophet (pbuh) reflect the importance of living in or working as a group. Through collective efforts and group life a human being will be able to live a happy life, both in this life and in the Hereafter, as a result of those who will help and support him towards the obedience of Allah (swt) and the obedience of His Messenger (pbuh).

Islam has given high importance to live and work in groups, as working in a group yields better and effective results and also makes sense. Since it is next to impossible to survive on one's own, it is always advised to live in a group. Islam gives such high importance to group dynamics that the basic foundation pillars of Islam like, Salah, Sawm, Zakat and Hajj are performed in a group. Living in groups have a lot of benefits to offer, to name a few, it helps to use the strengths, talents and skills which people possess, it helps people accomplish their tasks much faster, it helps to generate better ideas, it helps people to learn from others, etc.

Salah is an act of worship which displays group dynamics five times a day. Salah is central to the establishment of this collective strength. Salah generates and consolidates the social cohesiveness in the Ummah. Congregational prayer five times a day, the Friday congregation, the congregation of two festivals all these

together make us like a strong wall and create in us that singleness of purpose, cohesiveness and real unity; which are necessary to make us helpers of each other in the cause of Allah (swt) in our day-to-day lives. There is a reward for performing Salah individually, but by performing it in congregation increases the benefits by many folds. Thus Salah guides the believers to live and perform activities in a group under the leadership of a person.

Observance of individual fast is no doubt a major source of moral and spiritual training, but by prescribing that all Muslims must fast in the month of Ramadan, the benefits have been greatly increased. If everyone were to perform fasting singly, the effect on individual lives would still be great. But making it a collective act enhances its effectiveness to a point which gives a new dimension altogether. Thus we learn the concept of group living in the act of fasting as well.

Giving Zakat has many advantages even if dispensed individually, but with the establishment of a centralised treasury (which was implemented at the time of Prophet Muhammed (pbuh)) for its collection and disbursement its usefulness is increased beyond measure. If everyone were to give Zakat singly, the effect on individual lives would still be great. But making it a collective act enhances its effectiveness to a point which gives a new dimension altogether. Thus we learn the concept of group support in the act of giving Zakat.

The great blessings of spiritual and moral regeneration which Hajj imparts to each person are before us. But we cannot fully appreciate the blessings of Hajj unless we keep in view the fact that Muslims do not perform it individually. If everyone were to perform Hajj singly, the effect on individual lives would still be great. But making it a collective act enhances its effectiveness to a point which gives a new dimension altogether. Hundreds of thousands perform it together during a fixed time. Hajj teaches people

to live together and perform activities together. It is an act to display and teach brotherhood at a universal level.

A lot of good can come out of hanging on together and helping each other out in times of difficulties. This gets to collate the good in each Muslim and shun out the evil that may be therein. It also blocks out Satan the accursed and his devices, no matter in what form. Prophet Muhammad (pbuh) was also firm about Muslims working together as a group, he once said, "Faithful believers are to each other as the bricks of a wall, supporting and reinforcing each other. So saying, the Prophet Muhammad clasped his hands by interlocking his fingers" (Bukhari). The interlocking device of our tiny limbs of our fingers represents how close believers can be to each other, without breaking apart and how much stronger they can be, without allowing anything to fall through.

Islam encourages people to make decisions both in individual matters or collective matters, through mutual consultation of the group members and it does not encourage the concept of individual decision making. It is well known that Prophet Muhammad (pbuh) used to consult his closest companions and also his wives in times of uncertainty and he himself had his own Shura (mutual consultation) during his life time. There are various occasions where the Prophet (pbuh) has consulted his companions before taking a decision. The decision whether to go out or to stay in Madinah and fight the disbelievers in the battle of Uhad, staying back to fight the disbelievers in Taif and on turning back from reconciling with Ghatfaan at Al-Khandaq (the ditch) are some of the important occasions that can be referred to. Taking the opinion of people in the group will prove to be very beneficial, as the group tends to get many ideas and advices.

When we see the different creations of Allah (swt) around us, we find that they work in coordination with one another and also live in groups. The galaxies, the solar

system, planets, living creations on the earth like plants, animals, insects (ants, bees, birds, fishes, ducks, sheep, and elephants), etc., work in coordination with one another.

Pre-requisite for Effective Group Dynamics

Allah (swt) mentions certain pre-requisite which are required for effective functioning of a group, to be adopted by the group leader. Allah (swt) says in the Quran, "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter..." (Quran 3:159). The verse mentions about six qualities, three of which Prophet (pbuh) had and the other three Allah (swt) asked him to do, firstly, to be lenient, secondly, not to be rude in speech, thirdly, not to be harsh in heart, fourthly, to pardon people, fifthly, to ask forgiveness for the people and sixthly, to consult with people before making decisions.

Benefits of Group Dynamics

One of the best group dynamics seen in Islamic history is the one between the Ansar and Muhajireen when the first few Muslims migrated from Makkah to Madinah in plight of a better life and to be able to practice Islam in public. Unknown to each other, both groups of men and women were united at the beginning of the first Muslim civilization and built the foundation of Islam from the grassroots. The Ansar were sharing their homes, their food, providing jobs to total strangers on the sole word of Prophet Muhammad (pbuh) that this was the right way of life; and the Muhajireen, putting their trust in Allah (swt), followed the Prophet's orders to migrate into unknown territory and start new lives out of the blue. The strongest band of Muslims soon followed, one that is hard to replicate until the last day.

Conclusion

The Muslims have a great task and responsibility at hand and this great act cannot be performed effectively and cannot be accomplished without being part of an organised group. Every single one of us should look at himself, whether he is a part of a group or not. However, if he is living a life alone, isolated from a group, then he should know that the wolves of mankind will eat him up sooner or later. To be saved from this, he should hasten towards associating himself with a group that works in accordance with the Quran and Sunnah. Through this he will be able to live a happy life, both in this life and in the hereafter, as a result of those who will help and support him towards the obedience of Allah (swt) and the obedience of His Messenger (pbuh).

When a person lives and works in a group, he is showered with lots of blessings and benefits, directly and indirectly. He tends to develop the qualities of sharing, empathy, understanding, open mindedness, strong determination, brotherhood, love, mutual consultation, discipline, controlling emotions, becomes responsible, enhancing performance, etc. The strength of any community lies in its unity. It is no wonder, being united and working in an organised and disciplined fashion within a group was clearly mentioned, encouraged and ordered by the Quran and the life of Prophet Muhammed (pbuh). No one can live alone in isolation in a cave and expect Islam to be established on the earth. Ultimately, group dynamics helps to bring out the best of each other and to shun evil at all times.

Human Resource Management

Chapter – 16

Recruitment and Selection

Introduction

Recruitment refers to the process of attracting, screening, selecting, and on-boarding a qualified person for a job. The stages of the recruitment process include, job analysis and developing some person specification, the sourcing of candidates by various methods, matching candidates to job requirements and screening individuals using testing, assessment of candidates' motivations and their fit with organizational requirements by various assessment techniques. In simple words, recruitment is the process to select the potential candidates for organisations to leverage competitive advantage.

On the other hand, selection is the action or fact of carefully choosing someone or something as being the best or most suitable. In business, selection is the process of selecting a qualified person who can successfully do a job and deliver valuable contributions to the organization. A selection system should depend on job analysis. This ensures that the selection criteria are job related and will provide meaningful organizational value.

Criteria for Selection

i. Strength and Trustworthiness

The Quran talks about the two qualities which should be taken into consideration while selecting a person. Allah (swt) tells in the Quran, "One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy"" (Quran 28:26). This verse is extracted from the story of Prophet Moses (pbuh) and the father of the women, who is Shoaib (pbuh). When Shoaib

(pbuh) wanted to hire Moses (pbuh), the two qualities which he looked into was his strength (skill) and trustworthiness. If we do an analysis, we will realize that skill and trustworthy are the only two qualities which are required in a person to perform his work effectively and efficiently.

Allah (swt) says in the Quran, "A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this (task) strong (skilled) and trustworthy" (Quran 27:39). The verse also clearly explains that the jinn wanted to do the task of bringing the throne of the Queen Sheba to the court because he possessed the skill and was trustworthy as well.

ii. Knowledge and Bodily Strength

From another instance in the Quran we also get to know about the qualities which are considered by Allah (swt) to select and appoint a person as a leader. Allah (swt) says in the Quran, "Allah has appointed Talut as king over you" (Quran 2:247). He belonged to a small tribe of Bani Israel known as Ben Yamin and at that time he was 30 years old. The children of Israel had raised objections against the appointment of Talut as their king because he belonged to a small tribe which had no influence and he was also not a rich man.

This objection was answered by Prophet Sulaiman (pbuh), which is recorded in the Quran. Allah (swt) says in the Quran, "Allah has chosen him about you and has gifted him abundantly with knowledge and bodily strength" (Quran 2:247). Allah (swt) does not consider wealth and influence as the necessary qualifications for leadership but knowledge and strength as the desired qualities for leadership. According to this criterion Talut was the fittest person for the job. At that time the main problem was to fight a war and the need was for a man who would be able to command the soldiers and employ the best tactics. After

the appointment of Talut, the successes that followed proved that the selection was most appropriate. In this story as well, when you analyse, the two qualities which were considered to appoint Talut was skill (bodily strength) and character (knowledge).

Allah (swt) say in the Quran, "(Yusuf) said, "Make me in-charge of the treasures (Finance Minister) of the land, verily I am guardian with full knowledge" (Quran 12:55). What needs to be understood from this verse is that, Yusuf (pbuh) proposed his name for the job not because of his current status, not because of his background, not because of his wealth, not because of his influence, etc., but because he possesses complete knowledge to execute the task. From this verse it also becomes clear that whenever a person is recruited the main criteria which should be taken into consideration is knowledge and not wealth, influence or family background which are given high importance today.

iii. Spiritual Intellectual and Moral Qualities

Few Muslims also reacted to the choice of Zayd bin Harithah (ra) as they still considered him as a slave, though he had been freed; now some people opposed the choice of his son, perhaps because of his father, but mostly because of his young age. By confirming his choice, the Prophet (pbuh) informed them that neither a man's social origin nor his age should prevent him from exerting authority and power if he possessed the spiritual, intellectual and moral qualities required. From this we learn that the basic criterion to be considered for recruiting and selecting a person is spiritual intellectual and moral qualities and not the family background or race of the individual.

iv. Religiosity

Selection of spouse is the most important decision which a person takes in his life, as the decision will not only decide the happiness of the person in the world but it

will also decide his success in the hereafter. Thus, in order to make the right selection, Prophet (pbuh) has given certain instructions. He (pbuh) said, "A woman may be married for four reasons, for her property, for her lineage, for her beauty, and for her religion (and character), so marry the one who is best in the religion and character and prosper" (Bukhari and Muslim).Prophet (pbuh) recommended people to select those partners who are best in religion and character. This stresses that if we overlook the religious aspect and pursue only attractiveness, riches or lineage; we would lose out, indicating we did not aim high enough.

v. Best among All

Prophet (pbuh) said, "He who has been used as a leader over a group, while there is among them a person with whom Allah is pleased more (than him), he has indeed betrayed Allah, His Messenger and the group of Muslims" (Al-Hakim). This hadith explains that leadership belongs to the person who is better in Islam. It also highlights the grave responsibility on the shoulders of the people who are selecting a person as a leader, who will indulge in acts from which Allah (swt) would be pleased.

Strategies for Selection

i. Youth

The army of Prophet Muhammad (pbuh) witnessed a rapid growth from the battle of Badar to the battle of Tabuk. During this course of time, Prophet (pbuh) recruited a lot of people. During the process of recruitment, Prophet (pbuh) ensured that he recruits young people into the army, so that they will be helpful in the future. Thus, he (pbuh) recruited, Az-Zubayr bin Al-Awam (ra),Abdur Rahman bin Awf (ra),Saad bin Abi Waqas (ra), Talha bin Obaidullah (ra),Abu Ubaidah bin al-Jarrah (ra),Said bin

Zayd (ra),Ali bin Abi Talib (ra), Abdullah bin Umair (ra), Abu Ubaidah bin al-Jarrah (ra), Uqbah bin Amir (ra), Jabir bin Abdullah (ra), Zayd bin Harithah (ra), Abdullah bin Masood (ra), Khabbab bin al-Aratt (ra), Az-Zubayr bin Al-Awam (ra), Talha bin Obaidullah (ra), Abdur Rahman bin Awf (ra), Al-Arqam bin Abil Arqam (ra), Muadh bin Jabal (ra), Musab bin Umair (ra), Abu Musa al Ashaari (ra), Jaafar bin Abi Talib (ra), Uthman bin Khuwaylid (ra), Uthman bin Affan (ra), Abu Huraira and Umar bin Al-Khattab, all below the age of 32 years. All these people went on to become notable leaders at a later stage.

Usama bin Zayd (ra) was appointed as the commander when he was twenty years old, through this a three thousand strong army included men such as Umar (ra) and other experienced companions. This choice gave rise to much criticism, but the Prophet (pbuh) reacted very promptly and put an end to all arguments when he proclaimed, "You criticize the choice of Usama to command the army, as you had formerly criticized that of his father Zayd. Usama is truly worthy of the command I entrust him with, as his father was before him" (Ibn Hisham).

ii. Experience

Prophet Muhammad (pbuh) surrounded himself with experienced warriors and constantly sought their advice. In fact, he frequently appointed the best warriors of his former enemies to positions of command once they converted to Islam. He (pbuh) sought good officers wherever he found them, appointing young men to carry out small-scale raids to give them combat experience, and sometimes recruited an officer from a town to command a Bedouin raid, to broaden his experience with cavalry. He (pbuh) always chose his military commanders on the basis of their proven experience, ability and trustworthiness and never for their asceticism or religious devotion. Thus, Prophet (pbuh)

strongly followed the principles which were laid down by the Quran.

Other Aspects of Selection

Abu Musa (ra) said, "Two of my cousins and I entered the apartment of the Prophet (pbuh)". One of them said, "Messenger of Allah, appoint us rulers of some land that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He (pbuh) said, "We do not appoint to this position one who asks for it nor anyone who desires of the same" (Muslim). It is often seen that those desire for a leadership position are driven by theirown ignoble motives, such people never do justice to the cause that were chosen to lead. On the other hand, those who are given leadership without their asking for it discharge their duties with a genuine sense of responsibility and they do not corrupt their positions with their personal agenda. Thus, Islam believes in selecting people who do not desire for any kind of leadership position.

Conclusion

Selection is generally based on two levels, at the individual level and at the society or national level. At the individual level people select their spouses and at the society level they select employee or a leader. Both these selections are very important at it has a direct impact on both our personal and social life. Thus, on all these occasions Islam guides people on the criteria's to be looked into, with recruiting and selecting. Whatever may be the nature of work, the criteria's prescribed by Islam should be taken into consideration in order to have an effective outcome.

Chapter – 17

Training

Introduction

Training is the acquisition of knowledge, skills, and competencies as a result of the teaching of vocational or practical skills and knowledge that relate to specific useful competencies. Training has specific goals of improving one's capability, capacity, and performance. It forms the core of apprenticeships and provides a backbone.

Importance of Training

Islam has played a very vital and critical role in shaping the civilization of the world. Let it be in the field of modern civilization, astronomy, chemistry, medical science, social science, art, culture, etc. The Quran not only talks about history, science, economics, social, political, but it also gives us a lot of tips on training. Not only from Quran but we also get to learn a lot from the life of Prophet Mohammed (pbuh). The Quran acts as a theoretical guide and the life of Prophet Mohammed (pbuh) acts as a practical guide. Thus Islam delivers both theoretical and practical training to mankind.

The aim pursued by the Quran is the training of the human being as a being conscious of his duties. Now, the emergence of such a being requires a comprehensive reform of the human being, involving various changes such as the negation of false values and meaningless criteria, and fostering of a creative energetic spirit within him. The Quran can thus be said to melt the spirit of human beings and pour them into a new mould, where they acquire a different, richer and more valuable form.

After Prophet Muhammad (pbuh) was appointed as the prophet, he (pbuh) was given spiritual training, as he

(pbuh) was asked perform the night prayer (Tahajjud). It was also made obligatory on him to perform the same. Allah (swt) says in the Quran, "O you who wraps himself (in clothing), Arise (to pray) the night, except for a little. Half of it – or subtract from it a little. Or add to it, and recite the Quran with measured recitation. Indeed, We will cast upon you a heavy word. Indeed, the hours of the night are more effective for concurrence (of heart and tongue) and more suitable for words. Indeed, for you by day is prolonged occupation. And remember the name of your Lord and devote yourself to Him with (complete) devotion" (Quran 73:1-8). This training helped Prophet Muhammad (pbuh) to become spiritually strong and get closer to Allah (swt), which helped the Prophet (pbuh) in his mission for the next 23 years.

Prophet Muhammad (pbuh) as a Trainer

Prophet (pbuh) was a trainer whom Allah (swt) chose in order to train humanity the religion of Allah (swt) and His final and eternal Shariah. There is nothing more valuable in the sight of Allah (swt) than the religion of Allah (swt). So in order to spread and teach the religion, Allah (swt) chose the best of the Prophets and Messengers, who was none other than Prophet Muhammad (pbuh).

Prophet Muhammad (pbuh) was a trainer par-excellence. The Prophet (pbuh) was basically a trainer and remained so throughout. He (pbuh) exercised as much influence on the human mind and character that he revolutionized the way of life thoroughly and also succeeded in doing it. The Prophet (pbuh) remained a trainer all through his life. He taught his people the basic values of new civilization that he was establishing; he taught them Islam; he taught his companions all that they needed for the betterment of their life and their hereafter. The assumption of the responsibility of the head of the Islamic State, therefore, could not prevent him from

devoting a considerable portion of his time for training and teaching his companions.

He (pbuh) achieved all this not through preaching alone but through the example of his own practice. He (pbuh) taught his followers the importance of the acquisition of literary, learning and knowledge. And it was under his dynamic guidance and inspiring leadership that a community of almost illiterate, ignorant people turned into the torchbearers of knowledge and learning, culture and civilization, and spread out to the nook and corner of the world. Though the teachings were based on oral instructions it laid the firm foundation of education through written materials.

The best age for training is the childhood age. Thus, Prophet Mohammed (pbuh) emphasised on training the people at a very young age, as that is the age where they easily adopt and learn things and implement it in their lives in the future. Prophet Mohammed (pbuh) said, "Order your children to pray at the age of seven. And beat them (lightly) if they do not do so by the age of ten" (Abu Dawood).

One of the most important attributes of a trainer is that he (pbuh) should practice what he preaches in his personal life. It might be regard to his intellect, his merits, his knowledge, his wisdom, his pleasing appearance, his elegance and refined manners, his activity and his inactivity, his good speech, his good scent, his clean clothes, his beautiful appearance, his beautiful way of speaking, behaviour and management of affairs.

The training of Prophet (pbuh) created extraordinary statesmen such as Abu Bakar (ra), Umar (ra), Usman (ra), Ali (ra) and people of profound scholarship and spirituality, great soldiers and invincible commands. The training of Prophet (pbuh) featured three basic elements. Firstly, devotion to Allah (swt) with unshakable belief, submission, reliance, obedience to Allah (swt), himself and others in authority, secondly, good morals and being well mannered

and thirdly, continuous physical training. He (pbuh) urged his companions to train in archery, wrestling, swimming, and riding houses. Sometimes he (pbuh) arranged and occasionally participated in competitions. He (pbuh) also stressed the need to preserve one's health and strength.

Methodology of Training

The following are the various methods of training which Islam has to offer:

i. Circumstance

Allah (swt) puts people into various situations in order to train them for the future. This is what Allah (swt) did with Prophet Muhammad (pbuh) and other Prophets. From the Prophet's (pbuh) childhood, Allah (swt) was taking him through various stages of his life, it was all in order to train Prophet (pbuh) for the great responsibility and task coming ahead, which ultimately helped him in his mission.

As a child, he (pbuh) was sent to the rural area for lactating and upbringing, so that, they may get fresh country air and learn the eloquent way of speaking Arabic, since the village lingo was regarded more eloquent than that of their living in towns. This helped the Prophet (pbuh) to become physically and verbally strong which actually helped him in every stage of his mission.

Later when Prophet Muhammad (pbuh) grew he went on to become a shepherd. Once Prophet Muhammad (pbuh) said, "There was no prophet who was not a shepherd" (Bukhari).His companions asked him, "Did you do the same?" The Prophet replied, "Yes, I used to shepherd the sheep of the people of Makkah for some Qirats" (Bukhari). Being a Shepherd was a form of training given to the Prophets. Being a Shepherd, helped him to be learn patience, generosity, empathy, trustworthiness, contemplation, watchfulness, tolerance, leadership, organising, controlling, responsible, leadership, love and

care. Ultimately, all these qualities helped Prophet (pbuh) in achieving his mission.

Later on Prophet (pbuh) went on to become a caravan leader. The role of a caravan leader was an exceptionally responsible one. Before the caravan left Makkah, for example, a hundred or more camels and camel riders had to be selected and hired, the loads assembled and packed for the camels, provisions and tents brought and loaded, weapons prepared, and money secured for expenses and for the wages of the camel riders. Once out of the desert on the trade leading north, all accountability for the caravan rested solely on the shoulders of the caravan leader. On the other hand, the bedouin tribes made part of their money by extracting money from caravans that passed through their territory. Therefore a key function of a caravan leader was negotiation with the right tribe for the caravan leader and negotiating with the right tribe of the right amount of money or goods. And as a trader, he (pbuh) was very honest, fair in all his dealings and also kept his words, this ultimately helped him gain the title of Truthful (Sadiq) and Trustworthy (Ameen). Through this Prophet (pbuh) got to know about the various places across Makkah, learnt to be more responsible, learnt the skill of organising, gained the ability to come to sound conclusions, take decisions, achieve a task successfully, maintaining group coherence, caring for the individual members and simultaneously got recognised as an honest man and developed negotiation skills which helped him in to initiate his mission and take it forward.

Thus, Allah (swt) was actually preparing Prophet (pbuh) for prophethood by taking him through various stages of his life. On the face of it, it would look very cruel and difficult but in the long run it benefited every aspect of his prophethood.

ii. Living by Example

Training is entirely unworthy if it is not put into practice. First of all the trainer should translate his teachings into practice. The success of the Prophet (pbuh) lies in the fact that while he (pbuh) presented some ideals, he (pbuh) at the same time actualized them. There is no single ordinance or injunction in the Quran that he did not practice. He (pbuh) himself practiced these teachings of the Quran then he taught and conveyed them to others. Prophet Muhammad (pbuh) would always use to do what he would say, due to which it became very easy for people to follow him. Thus, when we adopt this method of training then it will become easier for people to understand and follow our commandments.

From the point of view of training, the personality of the trainer is of crucial importance. If the trainer embodies and reflects the values he is teaching then the impression he leaves on his trainees is very deep and indelible. The success of the Prophet (pbuh) as a trainer lies in the fact that he practiced whatever he taught to others and, as such was the behaviour of his companions, both in profession and practice. Once Ayesha (ra) was asked about the conduct of Prophet (pbuh), she replied that his conduct was the Quran.

In order to train the companions, Prophet (pbuh) did not only live by example but also made his wives to live by example. After a few years when the financial situation of the Prophet (pbuh) improved, owing to the various victories, the truce, and the accumulating booty, it had brought some degree of wealth to the household of Prophet (pbuh), and his wives has begun asking for more goods, asking whether they too could live a little more luxuriously, like how the other Muslims did. But the Prophet (pbuh) declined their demand as he (pbuh) was preparing them as exemplars for all present and for the future Muslim women. The incident is also recorded in the Quran, "O Prophet,

sayto your wives, "If you should desire the worldlylife and its adornment, then come, I will provide for you andgive you a gracious release. But if you should desire Allah and His Messenger and thehome of the Hereafter, then indeed, Allah has prepared forthe doers of good among you a great reward"". (Quran 33:28-29).

iii. Good Companionship

The best way of training a person is through good company. In the companionship of Prophet Mohammed (pbuh), many people grew to great heights from nothing. Bilal (ra) grew from a slave to chief secretary, Zubair (pbuh) grew from a street fighter to a brave soldier, Musab bin Umair (ra) grew from a soft spoken person to a chief negotiator, Hamza (ra) grew from a hunter to a battalion commander, Umar (ra) grew from an angry man to a great statesman and Ayesha (ra) grew from a house wife to a narrator, medical practitioner, statistician, etc.

Allah (swt) says in the Quran, "And when he reached with him (the age of) exertion, he said, "O my son, indeed I have seen in a dream that I (must) sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast"" (Quran 37:102). How could Ismail (pbuh) give such a reply to his father and become ready to be sacrificed? This could happened due to two reasons, firstly, because of the company of Abraham (pbuh), he was trained to become an obedient slave of Allah (swt) and secondly, Abraham (pbuh) engaging him in all the activities which he did. For example, when Abraham (pbuh) built the Kabba, he did not do it alone, but also kept Ismail (pbuh) along with him, which was recorded in the Quran 2:127. This helps us to learn that a person is trained by having a good company and involving them in every good thing they do.

iv. Verbal Guidance and Practical Implementation

Allah (swt) says in the Quran, "(Allah) said, "Throw it down, O Moses". So he threw it down, and thereupon it was a snake moving swiftly. (Allah said, "Take it and fear not; We will return it to its former condition. And draw in your hand to your side; it will come out while without disease – another sign" (Quran 20:19-22). These verses are a conversation of Allah (swt) with Prophet Moses (pbuh) on the valley of Tawa. The verses are basically a training given by Allah (swt) to Prophet Moses (pbuh) as he had to face Pharaoh in the near future. This training helped Prophet Moses (pbuh) when he faced the Pharaoh which is recorded in the Quran in Surah Ash-Shuara, Surah number 26, from verse number 16 to verse number 35.

Allah (swt) has adopted two methods to train Prophet Moses (pbuh). Allah (swt) had adopted the instruction and practical approach. Firstly, Allah (swt) orders him to 'pick up the staff' after it was converted into a snake because Allah (swt) wanted to make him obedient as he had a bigger task coming up. Secondly, Allah (swt) tells him 'not to fear' as he would have fear going back to Egypt as he had murdered a person. These first two methods are training through instruction approach. Thirdly, Allah (swt) orders him to 'throw his staff and then pick it up' because he has to repeat the same act in the Pharaoh's palace. Fourthly, Allah (swt) asked him to 'place his hand under his arm and take it out' because he has to show this miracle to all the people who were present the court of Pharaoh. These last two methods are training through practical approach.

v. Testing

Allah says in the Quran, "And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one

who takes (from it) in the hollow of his hand". But they drank from it, except a (very) few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers". But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient"". (Quran 2:249).

On the one end this was a test to see how many soldiers had discipline and moral strength and on the other hand it was a method of training the soldiers to be steadfast when the face Goliath and his soldiers who were very high in number when compared to them. The soldiers who were obedient by only drank handful amount of water succeeded in the training and were the once who remained steadfast till the end.

vi. Giving Opportunity

Abdullah ibn Amr al-As (ra) said, "Two disputants came to Prophet (pbuh) so he said Amr al-As, "You pass judgement on these two". Amr said, "(I must pass judgement) while you are present here, O Prophet?" He (pbuh) replied, "Yes". He asked, "On what basis should I pass judgement?". Prophet (pbuh) said, "If you endeavour and you are correct (in your judgement), you will be rewarded ten-fold. And if you endeavour and are wrong (in your judgement), you will receive one reward" (Ahmed and Daraqutni). From this we learn that Prophet (pbuh) would give opportunities to people to take decisions in his presence in order to train them.

vii. Admonishment and Reminder

Jabir ibn Abdullah Al-Ansari (ra) said, "When Prophet (pbuh) used to deliver a sermon, his eyes would become red, his voice would become loud and his anger used to be intense to such an extent that it was as though he was

warning an army, saying to them, that the enemy will attack you in the morning, the enemy will attack you in the evening" (Muslim, Nasai and Ibn Majah). The method of admonishment and reminder was adopted as per the order of the Quran where Allah (swt) says, "And remind, for indeed the reminders benefits the believers" (Quran 51:55). Allah (swt) also says, "So remind, (O Muhammad); you are only a reminder" (Quran 88:21). Thus, admonishing and reminders are a very strong tool for training.

Conclusion

The Quran came with an objective to give training to people and Prophet Mohammed (pbuh) came with the most important training. He (pbuh) was sent by none other than the Creator himself. Therefore, it stands to reason that Allah (swt) has chosen Prophet Mohammad (pbuh) because he would be the best trainer for this all important message. The Quran in turn says, "There has certainly been for you in the Messenger of Allah an excellent pattern for everyone whose hope is in Allah and the Last Day and (who) remembers Allah alone." (Quran 33:21). Thus the Quran and the life of Prophet Mohammed (pbuh) are the best sources of training for every man and women.

Chapter – 18

Human Resource Development

Introduction

Human Resource Development is the process of identifying, promoting and enhancement of the required talents among the available human resource. Human Resource Development includes training an individual after he is hired, providing opportunities to learn new skills, distributing resources that are beneficial for the employee's tasks and any other training and developmental activities. HRD is the development of people through the right means in an appropriate environment where each individual may grow to his fullest potentialities. Human resources are viewed as total knowledge, skills, creative abilities, talents and aptitudes. The main aim of HRD is to bring about an all-round development of people, so that they can contribute their best to the organisation, society and nation.

Importance of Human Resource Management

Allah creates living beings from lifeless things, He granted life to soil and rock. In the same way, Prophet (pbuh) transformed rocks, soil, coal, and copper into gold and diamonds. Just consider the case of Abu Bakar (ra), Umar (ra), Uthman (ra), Ali (ra), Khalid ibn al-Walid (ra), Uqba ibn Nafi (ra) and many others, all of whom were brought up by Prophet (pbuh). The Prophet (pbuh) never allowed human faculties to remain undeveloped. He developed them and replaced weakness with marvelous competency. The Prophet (pbuh) eradicated countless ingrained bad habits and replaced them with laudable virtues and habits.

Prophet (pbuh) had a holistic view of each individual. He took all of their mental and spiritual capacities and developed them, turning his own wretched people into paragons of virtue. His wisdom of assessing such potential is another proof of his Prophethood. As a result, whatever he preached was accepted immediately in his house and by his followers, for his words pertained all of their hearts. Prophet Muhammad (pbuh) is the greatest person in human history to recognize, create and utilize human resource the most. Due to this, the movement grew exponentially in a very short span of time.

Prophet Muhammad (pbuh) said, "People are like ores. Those who were excellent in the days of ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion..." (Bukhari and Muslim). In this hadith Prophet (pbuh) has mentioned that people are compared to an ore. An ore is a type of rock that contains sufficient minerals with important elements including metals that can be economically extracted from the rock. The ores are extracted from the earth through mining; they are then refined to extract the valuable elements. Similarly, man is also a being filled with a lot of skill and talent and it can be put to right use if they gain knowledge and understanding of the religion.

Development of Human Resource

The following are the various Human Resources which were created by the Prophet (pbuh):

i. Scribes

Prophet Muhammad (pbuh) understood the situation and the need, and then based on the situation he (pbuh) would take steps to recognise them, create them and then utilize them. When the Quran began to be revealed, the first task was to create people who could record all the revelations. He (pbuh) created 42 companions for the task,

some of them are Abu Bakar (ra), Umar (ra), Usman (ra), Ali (ra),Zayd bin Thabit (ra), Abdullah bin Masood (ra), Zubair bin Al-Awm (ra), Khaild bin Sayeed (ra), Hanzla bin Rabee (ra), Khaled bin Waleed (ra), Abdullah bin Rawaha (ra), Muhammad bin Musallamah (ra), Abdullah bin Abdullah (ra), Mughairah bin Shaba (ra), Abdullah bin Amar bin Aas (ra), Muaawiyah (ra), Jahm bin Al-Ssalt (ra), Muaeqeeb bin Abi Fatimah (ra), Abdullah bin Arqam (ra), Thabit bin Qais bin Shamas (ra), Huzaifa bin Yamaan (ra), Amir bin Faheerah (ra), Abdullah bin Abi Al-Sarh (ra), Sayeed bin Jubair (ra), Sharahbeel bin Hasnah (ra) and Abaan bin Sayeed (ra).

ii. Preachers

After this task, the next most important task was to create a group of preachers who could travel to different places and preach Islam. After creating preachers, he (pbuh) sent groups to different places, based on the need and requirement. They are as follows:

i. First set of people were sent to Abyssinia, the Prophet (pbuh) did not only send them as the Muslims were facing hardship, but he (pbuh) also sent them so that they could spread the message of Islam to other places as well. A group comprised of twelve men and four women, among them were Jafar ibn Abi Talib, Uthman bin Affan (ra) and his wife Ruqaiyah (ra).
ii. Second set of people were again sent to Abyssinia at a later stage. After the news about the good hospitality, warm welcome that the Muslims received and opportunity to spread Islam, he (pbuh) decided to send more people. The group comprised of eighty three men and nineteen women (some versions say eighteen). This group also played a significant role in spreading Islam at Abyssinia.
iii. Later, the expedition to Al-Raji occurred directly after the Battle of Uhad. After the battle a group of men

from Adal and Al-Qarah came to Prophet (pbuh) and requested him to send with them a few instructors to teach Islam to their people who had embraced Islam. Prophet (pbuh) agreed to this, and promptly sent six men (some versions say ten) with them. This could easily happen as Prophet (pbuh) had already created people for the task.

iv. Later, at the tragedy at the well of Maunah, Amir bin Malik came to Madinah, Prophet (pbuh) asked him to embrace Islam, but he neither agreed nor refused. He asked Prophet (pbuh) to send some of his companions to the people of Najd to call them to Islam and he also told that he would protect them. Then, he (pbuh) sent seventy men (some versions say forty).

iii. Diplomats

After this, the next task on hand was to create a group of diplomats, would could represent Islam and visit different countries and have dialogues with the respective leaders. Musab bin Umair was sent to Madinah, Jafar ibn Abi Talib (ra) and Amr ibn Umaiyyah Zumairi were sent to Abyssinia, Abdullah bin Huzaifa was sent to Persia, Shuja ibn Wahab (ra) was sent to Damascus, Haatib bin Abi Balta was sent to Egypt, Ula bin Hazrami was sent to Bahrain, Amr ibn Alaas was sent to Oman, Saeed bin Amr (ra) was sent to Yamama and Dihyah al-Kalbi (ra) was sent to Rome.

iv. Intelligence

Later when the wars began, Prophet (pbuh) needed intelligence to get information from the enemies. Thus, he (pbuh) created people who could perform the task of intelligence. Later on companions were sent as intelligence at the battle of Badar, at the battle of Uhad, at the battle of Ahzaab, to the Banu Qurayza tribe and during the time of conquering Makkah.

v. Negotiators

After Madinah being well established and when people started recognising it as a powerful state, various delegations started coming to Madinah to come into contact for various political, social and economic reasons. In order to effectively speak and finalize the contracts, Prophet (pbuh) had prepared people for negotiations and finalizing the deals.

vi. Spiritual Leaders

During this course of time, Prophet (pbuh) also created more than 80 top class spiritual leaders and narrators, who could take the mission of Islam forward. Some of them are Salam Farsi (ra), Abuzar Ghifari (ra), Huzaifa bin Alyaman (ra), Khabbab bin Arat (ra), Saeed bin Amir (ra), Abdullah ibn Masood (ra), Abu Hurairah (ra), Abdullah bin Umar (ra), Musab bin Umair (ra), Uthman ibn Madhun (ra), Abu Ubaida (ra), Salim Mawla Abi Hudhayfah (ra), Miqdad ibn al-Aswad, etc.

vii. Translator

Kharijah ibn Zayd ibn Thabit from the father Zayd ibn Thabit (ra) said, "Prophet (pbuh) ordered me to learn some words for him from the language of the Jews. He (pbuh) told me, "I take an oath by Allah that I do not trust the Jews with my letter". Before half a month could pass, I learnt the language (Suryani). After I learnt it, if he (pbuh) had to write a letter to the Jews, I used to write it for him and if they wrote to him, I used to read their letters for him" (Bukhari and Tirmidhi). Prophet Muhammad (pbuh) had to regularly communicate with the Jews, so he (pbuh) wanted someone, from among them to do the task of writing and translating, so that he (pbuh) could completely rely upon. Thus, he (pbuh) ordered Zayd ibn Thabit (ra) to learn the language of the Jews as it was the need of the hour.

Crucial Areas for Human Resource Development

The following are the crucial areas of Human Resource Development:

i. Youth

Prophet Muhammed (pbuh) was an efficient leader and a visionary; he (pbuh) strove for developing the human resource required to carry out the mission of Islam. Through his efforts and cautious HRD process many people joined him in a very young age and later continued the mission of Islam and contributed extensively to its development for decades, namely, Ali (ra) (10 years), Abdullah bin Umar (ra) (13 years), Uqba bin Amir (ra) (14 years), Jabir bin Abdullah (ra) (15 years), Zayd bin Harisa (ra) (15 years), Abdullah bin Masood (ra) (16 years), Khabbab bin Arat (ra) (16 years), Zubayr bin Awwam (ra) (16 years), Talha bin Ubaydullah (ra) (17 years), Abdurrahman bin Awf (ra) (17 years), Arqam bin Abil-Arqam (ra) (17 years), Saad bin Abi Waqqas (ra) (17 years), Asma bint Abu Bakr (ra) (17 years), Maaz bin Jabal (ra) (18 years), Musab bin Umair (ra) (18 years), Abu Musa al-Ashari (ra) (19 years), Jafer bin Abu Talib (ra) (22 years), Osman bin Huwayris (ra) , Osman bin Affan (ra), Abu Ubayda (ra), Abu Hurayra (ra) and Umar (ra) (25 to 31 years).

Prophet Muhammad (pbuh) motivated the youth to struggle and strive for Islam. He (pbuh) once said, "On the Day of Judgement, the people who have spent their youth in worshiping Allah will be in the shade of Allah's throne" (Bukhari). He (pbuh) said, "Allah loves the youth who pass their youth in obedience to Him", and "Allah loves the youth who repents" (Ajluni, Kashful Khafa). He (pbuh) also said, "On the Day of Judgement, the feet of the person will not move until he answers five questions and one of them will be where he spent his youth" (Tirmidhi).

Due to these warm and motivational sayings of Prophet (pbuh), the young companions matured to the point of sacrificing their lives, property, and families on Allah's path. They all were ready to sacrifice in-spite of the oppression, terrible torture and hunger, they saw from the Makkans and their families in particular. They not only dared to leave Makkah, but when the time came they even dared to leave this world. Thus, these sayings also contributed to the development of human resource.

ii. Family Members

Prophet Muhammad (pbuh) started the work of developing human resource from his house itself. Aisha (ra) was the wife of Prophet Muhammad (pbuh). She learned religious sciences from him. She benefited from the teachings of the Prophet (pbuh), day and night. Listening to his teachings and conversations, she immediately asked and learned anything she did not understand or was curious about or did not know. Due to the spiritual enlightenment that she received from the Prophet (pbuh), Aisha (ra) became the most distinguished teacher of Islamic principles. Not only reporting the Sunnah and commenting on it, at the same time she put forth the mentality of scholastic criticism on the matter of it being understood correctly.

Due to her strong memory, she gave unequaled service in the transmission of hadith and Sunnah to the later generations. With around 2210 hadiths that she reported, she stands at the fourth position among the seven companions who have reported highest number of hadiths. The greatest female scholar, Aisha (ra) has the most distinguished place among the many representatives of Islamic scholastic mentality. Not only a transmitter of hadith, at the same time she was a commentator on the Quran, an expert on standard law and a preacher. She possessed deep knowledge in the fields of Arabian history,

Ansab (genealogy), poetry and medicine. Just as she was certain of the hadiths she related, she evaluated the reports that reached her according to high Islamic culture and, regardless of who the transmitters were, she fully performed the duty of correcting mistakes or omissions in them.

Providing Opportunities for Human Resource Development

Human resource is developed by giving people opportunities and environment, to do things in which they are good at or in which they are interested in, so that they can gain experience and become more proficient in the task. When the Muslims of Madinah requested Prophet (pbuh) to send a preacher for teaching them the fundamentals of Islam, Prophet selected Musab bin Umair (ra) for this purpose. Prophet (pbuh) selected, Musab bin Umair (ra) because of his soft speech, which was required for the task he was assigned.

On reaching Madinah, Musab bin Umair (ra) began to perform the duty entrusted to him with all the sagacity necessary for a preacher. He went from door to door to convince the people for the message of Islam. Initially he talked to each person in terms which that person could understand, and then presented to him the message of Islam at the right moment. He recited before the people selected verses of the Quran, which had a profound effect on their minds. He treated his visitors very politely. Later, Musab bin Umair (ra) proved worthy of the confidence reposed in him. This opportunity helped Musab bin Umair (ra) to develop his skill and his overall personality as well, who later went on to become the chief negotiator of Muslims.

Maaz bin Jabal (ra) became a Muslim at the second Aqaba oath and became subject to the Prophet's close interest. After the conquest of Makkah, the Prophet (pbuh) appointed him as his deputy. After returning from the

Tabuk Campaign, he (pbuh) appointed him as the governor of Yemen. The Prophet (pbuh) made necessary recommendations as to how he should govern and call people to Islam. He was bestowed with this responsibility at the age of 27 years. This responsibility at a very young age helped him to grow, develop and contribute to Islam in a great manner.

Conclusion

Among the companions, many people grew to great heights from their current level. Bilal (ra) from a slave to a chief secretary, Zubair (ra) from a street fighter to a brave soldier, Musab bin Umair (ra) from a soft spoken person to a chief negotiator, Hamza (ra) from a hunter to a battalion commander, Umar (ra) from an angry man to a great statesman and Ayesha (ra) from a house wife to a narrator, medical practitioner, statistician, etc. All this was a result of effective human resource development by Prophet (pbuh).

When Prophet (pbuh) attained Prophethood, he was alone and after 23 years when he was delivering the final sermon, he (pbuh) addressed thousands of Muslims. When Prophet Muhammad (pbuh) died, he left behind a Muslim Arabia and dedicated companions ready to convey Islam throughout the world. He (pbuh) achieved this end with a handful of self-sacrificing people who previously had not heard of belief or scripture, and who had known nothing of civilized social life, world politics, good morals or self-discipline. He (pbuh) transformed desert tribes engaged in civil wars and unending disputes, and equipped them with belief, sincerity, knowledge, good morals, love of humanity, compassion and activism. They dedicated themselves to the divine cause and the result was an army of light. All this was possible only because of his commitment for Human Resource Development. One of the objectives of Prophet (pbuh) was to prepare the youth for the reconstruction of society in the light of Quran and

Sunnah after his death and he (pbuh) was very much successful in doing so.

Human Resource Development has always been on the forefront in achieving the mission of any nation, religion or tribe. The mission of Islam can only be achieved when we have capable people to take the task forward and capable people can only be created when we have a well-planned system for development of human resource. If we want to establish the law of Allah (swt) on the face of the earth, we need to give utmost importance for human resource development.

Chapter – 19

Compensation

Introduction

Compensation is defined as the benefit (money, material or kind) received for the performance of work. Money is regarded as the direct compensation while other benefits come under indirect compensation. Another word which is interchangeably used with 'compensation' is 'wages. In economic terms wages means the compensation, which a person receives, for his mental or physical work. All forms of salary, wages, perks, remuneration is considered as compensation.

Importance of Compensation

Allah (swt) says in the Quran, "...Then every soul will be compensated for what it earned, and they will not be wronged (i.e., treated unjustly)" (Quran 2:281). Allah (swt) also says in the Quran, "...They will every soul be (fully) compensated for what it earned, and they will not be wronged" (Quran 3:161). These verses make it explicit that on the Day of Judgement man shall be fully recompensed for his deeds, the deeds being good or bad, small or big, and none shall be treated unjustly. The other aspect of the Quranic verse referred above could be that the same principle of justice based on compensation should be followed in worldly affairs or more specifically in business dealings. It means that employees have the right to the wages proportionate to their work and service that are providing to the employers. And similarly the employees have a right to get the work done in proportionate to the compensation they are paying to the employees.

The aspect of compensation is very important as it affects the whole society. If the workers do not get fair

and reasonable compensation, it will not only affect their subsistence but also their purchasing power. And if a large portion of the population has no purchasing power, it would adversely affect all those industries which are supplying consumer goods to the working class. Moreover, injustice to working class would lead to discontentment, frustration, agitation and strikes. Thus, if the labourers are deprived of their due share from the national income, it would be an economic suicide for a country in the long run an economic suicide for a country.

Principles of Compensation

The following are the principles of compensation which Islam has to offer:

i. According to Agreement

The compensation should be given according to the agreement and the agreements must be just and lawful. As Allah (swt) says in the Quran, "O you who believe, fulfill your contracts..." (Quran 5:1). The Prophet (pbuh) said, "Muslims must abide by their agreements, unless there is an agreement that makes halalwhat is haramor makes haram what is halal" (Tirmidhi).

ii. On Time (Soon after the Job)

Prophet Mohammed (pbuh) said, "Pay the labourer his wages even before his sweat dries" (Ibn Majah). This hadith mainly speaks about the promptness to be adopted in order to make the payment to the labourer. The hadith also discourage to withhold the wages of any labourer.

It is narrated by Ibn Abbas that, "When the Prophet (pbuh) was cupped, he paid the man who cupped him his wages" (Bukhari). In another narration by Anas (ra), he said, "The Prophet used to get cupped and would never withhold the wages of any person" (Bukhari). These two

hadiths emphases on the aspect of paying the wages soon after the work is done and avoid withholding it. Paying the compensation on time has a lot of benefits to offer. It ensures desired behaviour, it motivates a person, it helps in retaining the employee and ultimately leads to job satisfaction.

iii. Fair Treatment

Allah (swt) says in the Quran, "...There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due..." (Quran 7:85). Allah (swt) also says in the Quran, "Woe to those who give less (than due)" (Quran 83:1). The verses clearly command the employer not to deprive people of their due and give them what they deserve.

Prophet Mohammed (pbuh) has always preached and practiced the act of doing justice to everyone in all affairs of life including the business and employment. He (pbuh) has emphasised to be just and kind with the employees and labours. Prophet Mohammed (pbuh) cursed the one who employs a labourer and gets the full work done by him but does not pay him his wages (Bukhari). This hadith clearly indicates the care and concern he (pbuh) had regarding the rights of the labours and employees, especially in relation to compensation.

Prophet Mohammed (pbuh) said, "Allah said, 'I will be an opponent to three types of people on the Day of Resurrection, the one who makes a covenant in My Name, but proves treacherous, the one who sells a free person and eats his price and the one who employs a labourer and takes full work from him but does not pay him for his labour" (Bukhari). The hadith states that on the Day of Resurrection, Allah (swt) is going to stand against three category of people and third category of people are those who take full work from the employees and do not pay him

for the work done. This is a very firm warning to the people to give fair compensation to its employees.

Islam being a way of life offers a very reasonable solution of wage problem which is based on justice and fairness and protects the interests of both the employer and the employee. Wages, according to Islam, are to be determined in equitable manner, without harming the interests of any party, keeping in view the teachings of Islam. Allah (swt) says in the Quran, "... you do not wrong, nor are you wronged" (Quran 2:279). Allah (swt) also says in the Quran, "Indeed, Allah ordered justice and good conduct..." (Quran 16:90).

iv. Brotherly Treatment

Prophet Muhammed (pbuh) has also said, "Your brothers are your responsibility. Allah has made them under your hands. So whosoever has a brother under his hand, let him give him food as he eats and dress as he dresses. Do not give them work that will overburden them and if you give them such task then provide them assistance" (Bukhari).

Thus, the employer and the employee should treat one another as brothers and not as master and servant. They are our helpers. We need them; we depend on them for many things that we cannot do for ourselves. Employees should not be given work beyond their capacity. They should not wrong each other and show justice and kindness in relationship. The employer should not forget that contribution of the labour in his produce is considerable. He should, therefore, pay reasonable wages to an employee to enable him to enjoy a reasonably decent living.

Criteria for Fixing Wages

The minimum wage rate in an Islamic society will be determined keeping in view the basic human needs which include food, shelter and clothing. A worker shall

be paid adequate wages so that he can meet expenses on his and his family's food, shelter and clothing. He should also be provided for his children's education and medical treatment of his own self and his family. It is reported that Prophet Muhammad (pbuh) used to prescribe minimum wages for a person engaged in some government job with a view to provide him decent living. He used to say, "For a Government servant, if he is not married, he should get married; if he has no servant, he may have one; if he has no house to live, he may build one and anyone who exceeds this limit is either a usurper or a thief". This yardstick fixed by Prophet Muhammed (pbuh) should be kept in view while fixing minimum wages.

Conclusion

Giving compensation based on the agreement, being just, being kind, not depriving the employee his dues, not exploiting the employee by paying less, paying compensation on time and avoid withholding of any sort are the principles given by Islam with respect to compensation. Islam teaches that work is sacred and a form of worship and that fair employee compensation is paramount. Workers and employers should have a relationship of brotherly love and not patron to subordinate. The employers should think of employees as members of their families. This type of relationship will help the organisation to grow and improve in leaps and bounds.

Chapter – 20

Performance Appraisal

Introduction

Performance Appraisal is a method by which the job performance of an employee is documented and evaluated. It is the process by which a manager or consultant, examines and evaluates an employee's work behaviour by comparing it with preset standards, documentsthe results of the comparison, and uses the results toprovide feedback to the employee to show whereimprovements are needed and why. It is a process of measuring the quantitative and qualitative performance of an individual's past or present against the background of his expected role performance and the background of his work environment.

Importance of Performance Appraisal

Performance Appraisal is all about assessing the performance of an individual and deciding his future based on his current performance. The existence of a performance appraisal system is necessary to make someone accountable. The entire concept of Islam is based on accountability as this life of ours is just a test. Allah (swt) says in the Quran, "Indeed, We created man from a drop of sperm mixture that We may test him; and We made him hearing and seeing" (Quran 76:2). Allah (swt) also says in the Quran, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Quran 2:155). Thus, we cannot have any test without a performance appraisal, so one strives to be obedient because he will be accountable for his deeds.

Objective of Performance Appraisal

Performance Appraisal is done to identify the level of promotion which has to be given to a particular individual and which will be based on his previous performance. Allah (swt) says in the Quran, "See how We have bestowed more on some than on others (in this world); but verily the Hereafter is more in rank and gradation, and more in excellence" (Quran 17:21). The verse states that there are innumerable levels of rank and gradation in the realms of paradise; and each fortunate dweller of paradise will be allotted their due rank and gradation according to the level of their belief and deeds, and above all, from the mercy and grace of Allah (swt). Allah (swt) has also said in the Quran, "For all will be (ranked) by degrees according to what they did" (Quran 6:132). In a hadith, Prophet (pbuh) advised the people to supplicate to Allah (swt) to grant you 'Al-Firdaus' which is the best and the highest part of Paradise. Thus, having different levels of rewards will help in doing justice as the level of the deeds will be different.

On the other hand, the people who commit sin will land in Hell. Hell has various levels of heat and punishment and each is reserved according to the extent of their disbelief and sins of those being punished. Allah (swt) says in the Quran, "Surely, the hypocrites will be in the lowest depth (grade) of the Fire" (Quran 4:145). The verse explains that the lowest level of Hell, the greater is the intensity of heat. Since the hypocrites will suffer the worst punishment, so will they be in the lowest part of Hell. By this we can conclude that both Paradise and Hell consists of different levels. Similarly, when we want to promote or demote people in the world, we should also have various levels by which it should be done and not all of a sudden.

Criteria for Performance Appraisal

Zul Qarnain went on conquering country after country and finally he reached the Turkish nation. The idea was

placed in his mind that he is in such a position that if he wanted to punish a nation he was powerful enough to do so or he could treat them with kindness. Then what he said is recorded in the Quran. "He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment. But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease"" (Quran 18:87-88).

Zul Qarnain decided that he will punish only those who would be found to be committing wrong acts, no one will be unjustly penalised. And on the other hand, the people who have indulged in righteous deeds will be rewarded. Thus, the concept of performance appraisal in the world was implemented by Zul Qarnain which is recorded in the Quran.

Allah (swt) says in the Quran, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing" (Quran 4:58). The verse speaks about two important things, trust and the criteria for judgement. Firstly, when a person is generally given a task, it is given with an amount of trust, and it becomes the duty of the person to exert utmost effort to fulfil the trust. Secondly, it states that when we are judging people, it should be based on justice. The second aspect is a principle which has to be followed when implementing the performance appraisal system.

Prophet Muhammad (pbuh) promoted many companions to higher positions based on their performance. For example, he (pbuh) promoted Bilal (ra) as the secretary of Treasure of The Islamic State of Madinah, promoted Musab bin Umair (ra) as the ambassador of Islam, promoted Hamza (ra) as a battalion commander, promoted

Khalid bin Walid (ra) as commander in chief, and much more.

The criteria for promotions were based strictly on merit, ability and talent, rather than that of one based solely on age. Khalid bin Walid (ra) was selected on many occasions to lead the Muslim army based on his strategic abilities, military prowess and skills on the battle field. He was a force to reckon with. He participated in so many battles with a dream of embracing martyrdom, but that was not to happen by the will of Allah (swt). Much of his body was covered with scars from the battle field but death on the field was not to be his. The Prophet (pbuh) on one occasion preferred a very young Muslim called Usama for leading the entire Muslim army. Usama (ra) led the army in which there were many valiant and well known companions of the Prophet (pbuh) who were older to him, but the role to lead the army was given to the young Usama.

Conclusion

Valuating the performance of an individual is very important. It not only helps the employer but also helps to employee to understand and know where he stands. A person will only be motivated to work and behave in a desired manner when he has the reward and punishment right in front of him. Many people come forward to indulge in good deeds because of the reward which they are expecting and many people abstain from committing some acts only because of the fear of punishment. Rewarding an individual for his good performance will make him perform much better in the future. Thus, the concept of performance appraisal will prove to be very effective if it is implemented in a family or in an organisation.

Chapter – 21

Emotional Intelligence

Introduction

Emotional Intelligence often referred to as Emotional Quotient is the ability, skill or a self-perceived ability to identify, assess and control the emotions of oneself, of others, and of groups. EI is our ability to acquire and apply knowledge from our emotions and the emotions of others in order to solve problems, and live a more successful and peaceful life. In short Emotional Intelligence is all about controlling one's emotions and applying it in the right degree at the right time. Steve Hein defines EI as, "The combination of innate emotional sensitivity with learned emotional management skills which together lead to long term happiness and survival" EI comprises of Self Awareness, Self-Management, Social Awareness and Relationship Management.

Importance of Emotional Intelligence

A study shows that, for all levels of jobs, Emotional Intelligence competencies are twice as effective as IQ in determining an individual's success rate. A research also shows that, the higher the level of a position in an organization, the more Emotional Intelligence seems to matter; Executive Leaders show an 85% correlation between Emotional Intelligence competency and success. According to a research 20% of IQ and 80% of EQ is required for the success of a person at a job.

Emotions are given their due place of importance in all Islamic teachings as fundamental elements of the human soul. Islam teaches moderation in everything, aiming to create equilibrium so that one is always at peace with one's self, the universe and Allah (swt). It is advised to avoid

extremes in negative or positive emotions, as any extreme is destructive if left uncontrolled. For example, extreme happiness leads to indulgence in excesses to give a false sense of celebration. While extreme sadness leads to being destructive to one's self and others as his stress and tension might lead him to commit suicide and perform an unwanted act.

Criteria for Being Emotionally Intelligent

Allah (swt) says in the Quran, "In order that you not despair over what has eluded you and not exult (in pride) over what He has given you…" (Quran 57:23). In this verse Allah (swt) states that, we have been made aware of the fact about the calamities so that it could have been avoided and so that you may also not be proud over gaining a benefit imagining that it is the fruit of your own capabilities. Rather we should be patient over the loss and thankful over gains because everything is from Allah (swt). This trust in One God only creates courage in man and prepares him to fulfil his responsibility.

It is natural for a man to be sorrowful when a calamity befalls him. But if he does not weep and waits for long and also does not complain against Allah (swt) and takes shelter in patience, then he will not be punished just for being sorrowful. Likewise it is also natural for him to feel happy when he gets some bounty. But it is condemnable if he becomes proud and boasts over his achievements.

Aspects of Emotional Intelligence

The following are the various aspects of emotional intelligence which Islam has to offer:

i. Self Discovery

It is the ability to know one's emotions, strengths, weaknesses, drives, values and goals and recognize their impact on others while using gut feelings to guide

decisions.The Quran holistically speaks about man so that he can discover himself and know himself much better. The Quran basically speaks about the creation, nature, responsibility, trail and his return in detail.

Regarding the creation of man, man was created from one soul (Quran 4:1, 6:98, 7:189, 15:29, 32:9, 38:72 and 39:6). Man was created from clay (Quran 6:2, 7:12, 15:26, 15:33, 23:12, 38:76, 32:7, 38:71 and 55:14). Man was created with a drop of sperm (Quran 16:4, 18:37, 22:6, 23:13, 25:54, 35:11, 36:77, 40:67, 76:2, 80:19 and 86:6-7). Man was created from dust (Quran 18:37, 22:6, 30:20, 35:11 and 40:67). Man was created from nothing (Quran 19:9). Man was created from a male and a female (Quran 49:13 and 75:39). Man was created from the earth (Quran 53:32). Man was created from a clinging substance (Quran 96:2).

Regarding the nature of man, man will love women, sons, heaped-up sums of gold and silver, branded horses, cattle and tilted land (Quran 3:14 and 89:20). Man is created weak (Quran 4:28). When problem touches man, he calls Allah (swt) and when Allah (swt) removes the problem, he continues to disobey Allah (swt) (Quran 10:12, 39:49, 41:49-51 and 89:15-16). Man wrongs himself (Quran 10:44). Man is despairing and ungrateful (Quran 11:9). Man is exultant and boastful (Quran 11:10). Man is ungrateful (Quran 12:38, 17:67, 40:61, 42:48 and 100:6). Man does not believe (Quran 13:1). Man is impatient (Quran 17:11, 21:37 and 70:20). Man is stingy (Quran 17:100). Man is prone to dispute (Quran 18:54). Man is unjust and ignorant (Quran 33: 72). Man is not exhausted of supplicating for good things (Quran 41:49). Man is anxious (Quran 70:19). Man is in the best of stature (Quran 95:4). Man is a transgressor (Quran 96:6). Most of the characteristics mentioned above are negative by this we can understand that man has many negative qualities and he should strive to overcome them so that he can becomes a better person.

Regarding the responsibilities of man in the Quran, man has to worship Allah (swt) (Quran 2:21 and 51:56). Man is responsible for himself (Quran 5:105). Man should not let Satan to tempt him (Quran 7:27). Man should believe in Allah (swt) and His Messenger (Quran 7:158). Man should change what is within himself (Quran 8:43 and 13:11). Man should be just, display good conduct, generous towards relatives, forbid immorality, bad conduct and oppression (Quran 16:90). Man should not worship anyone except Allah (swt) and to be kind to his parents (Quran 17:23). Man should not approach the property of the orphan and fulfill his commitment (Quran 17:34). Man should be honest in measuring and weighing (Quran 17: 35). Man should not follow about which he has no knowledge (Quran 17:36). Man should fear Allah (swt) (Quran 22:1 and 31:33).

Regarding the trails of man in the Quran, man will be tested with fear of hunger, loss of wealth, lives and fruits (Quran 2:155). Man will be tested through what he is given (Quran 6:165). Man will be tested by his properties and his children (Quran 8:28). Man will be tested to see which of them is best in deeds (Quran 11:7 and 18:7). Man will be tested with evil and good (Quran 21:35, 39:49 and 89:15-16). Man will be tested by people (Quran 25:20). Man will be tested with death and life (Quran 67:2). Man was created to be tested (Quran 76:2).

After speaking about the creation, nature, responsibility, trails and the return of man, Allah (swt) gives a designation to man. Allah (swt) says in the Quran, "And (mention, O Muhammad), when your Lord said to the angels, "Indeed, I will make upon the earth a vicegerent"..." (Quran 2:30). Thus, Allah (swt) has appointed man as his vicegerent to fulfil the commands given by him.

Self-Discovery is the most profitable knowledge as it takes a man closer to Allah (swt). Man by discovering

himself can reach a very high level of spirituality. The Quran comprehensively explains about the creation, nature, responsibilities, trails and return of man. We should remember that man is thrown into this world without his knowledge and he is removed from it again without his consent or will. Therefore, man should try to discover himself before it is too late. This is very much necessary as only the discovery of self will help the man to understand his purpose of life and live a meaningful life or else there will not be any difference between the life of a man and an animal.

ii. Self Control

It refers to redirecting one's disruptive emotions and impulses and adapting to changing circumstances.Many of the times we see that people with weak characters suppress their anger when dealing with their superiors but takes it out on those weaker than them. A weak man will take his frustrations out on his family, a woman on her children, the rich on the poor. Giving a free hand to one's anger will only result in crime against Allah's creatures. It is natural to feel anger in certain situations but the successful person is he who is able to control the expression of his anger. Anger is justified when the crime is against Allah (swt) and his Messenger, but even this should be handled with a cool mind.

Prophet Muhammed (pbuh) said, "Verily, true patience is that which is displayed during the initial shock". Therefore, when one contains his emotions upon both the joyful and the calamitous occasion, he is likely to achieve peace and tranquility, happiness and comfort, and the taste of triumph over his own self. Allah (swt) described man as being exultant and boastful, irritable, discontent when evil touches him, and niggardly when good touches him. The exception, Allah (swt) informed us, are those who remain constant in prayer, for they are the ones on a middle path in

times of both joy and sorrow. They are thankful during times of ease and are patient during times of hardship.

Emotions play a very important role in every man's life. In order to make the Muslims emotionally attached, Prophet Muhammed (pbuh) said, "Whole Muslim Ummah is like a single body. When one part of the body is hurt the whole body feels it". He (pbuh) also said, "None of you is a Muslim until he loves for his brother what he loves for himself" (Bukhari).

Prophet (pbuh) was a person who was full of Emotional Intelligence. Once Prophet (pbuh), said to Aisha (ra), "I know when you are angry with me or not, if you were content with me you say no and by the God of Mohammad. And if you were angry with me you say, no and by the God of Abraham" (Muslim).

A person who strongly believes in Allah will handle his emotions with great wisdom, as Allah (swt) says in the Quran, "Indeed, with hardship (will be) ease" (Quran 94:6). Anyone can become angry, that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose and in the right way, that is not easy. The one who overcomes his own self is braver than the one who conquers a city. Especially the young people should strive to be emotionally intelligent as they tend to get emotional very fast. Thus, whenever one comes across a situation where he is about to get angry, happy, sad, excited, surprised, etc., he should put Prophet Muhammed (pbuh) in that situation and imagine what he would have done in the given situation and definitely we will get our answer.

Having control over one's anger is a crucial aspect of being Emotionally Intelligent. The behaviour of a courageous person is based on wisdom and serenity of soul. He gets angry on proper occasions and is patient and restrained. His anger is to the proper extent and if he takes revenge, it is with reason and discretion. He knows well as

to whom he should forgive and what to overlook and ignore.

Anger is a secret weapon of man towards evil but in the state of excess, it results in the destruction of many noble qualities. It snatches away the wisdom of man and thus he becomes a brute beast devoid of any sense. Anger is a temptation and deception of Satan. Anger is the root of many evils. Anger is a spark of fire that is always bursting. Anger is a very bad condition that weakens the person's Faith. Anger is the strong feeling caused by extreme displeasure and hostility.

It is well known today that anger causes many health problems and can be a symptom or cause of mental illness, if not controlled. Anger also causes harm to an individual physically, psychologically, socially and emotionally. Anger has many drawbacks which affect different aspects of one's life and on the other hand if one controls his anger; he will be able to improve his overall well-being.

Allah (swt) says in the Quran, "And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after (my departure). Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by (the hair of) his head, pulling him toward him..." (Quran 7:150). Allah (swt) also says, "(Moses) said, "My Lord, forgive me and my brother and admit us into Your mercy..."" (Quran 7:151). When a man is angry, he generally commits three wrong acts. From these verses we can learn that, Moses (pbuh) first took a wrong decision by throwing the tablets which were given to him by Allah (swt), then he blamed Haroon (pbuh) for not doing the work which was assigned to him, and finally he asked Allah (swt) for forgiveness at a later stage. Thus, abstaining from getting angry would be the best way out to be emotionally intelligent.

An individual should always try avoiding anger because the action which an individual takes while he is angry tends to be wrong most of the time. Firstly, he takes wrong decisions, secondly, removes his anger on someone else and thirdly, he regrets for getting angry at a later stage. A moment of patience in a moment of anger will always prevent us from regret at a later stage.

Among the various aspects of emotions, Islam gives high importance to control once anger. Allah (swt) says in the Quran, "… and who restrain anger and who pardon the people and Allah loves the doers of good" (Quran 3:134). Once, the maid of Hasan (ra) dropped a hot bowl of soup on him. She was very scared because she thought Hasan (ra) would be angry and punish her. She immediately recited the verse, "...Those who control (their) anger...". Hasan (ra) smiled and said he was not angry. Then she recited the next part of the verse, "...And are forgiving towards people...". Hasan (ra) said he had forgiven her. She then finished the verse, "...Allah loves those who do good". Hasan (ra) told her she was free. The verse from which she recited is mentioned above. Thus, the Quran teaches us that one should control his emotions to such an extent that he should not only control his anger but also forgive the person and should also go to the extent of doing good.

Prophet Muhammed (pbuh) once advised his companion, saying, "Don't be angry". He repeated this three times. And when a man became angry in his presence, the Prophet (pbuh) ordered him to seek refuge in Allah (swt) from the cursed Satan.

Prophet Muhammad (pbuh) also used to advise people to control their anger as it would lead to wrong actions. Abu Hurairah (ra) narrated that a man said to the Prophet, "Advise me", the Prophet said, "Do not become angry and furious". The man asked (for the same) again and again, and each time the Prophet would say, "Do not become angry and furious" (Bukhari). This also helps us learn the

importance which Prophet (pbuh) used to give for controlling ones emotions.

When Prophet Mohammad (pbuh) went to Taif to invite people to Islam, people of Taif laughed at him and their children threw stones at him, mocked him and wounded him. They wounded him so much that he (pbuh) almost collapsed. On the return the angel responsible for the mountains asked the Prophet (pbuh) for permission to crush the people of Taif and Makkah by bringing together the mountains on either side of the two cities. But Prophet Mohammad (pbuh) refused the offer and instead prayed for the people of Taif by saying, "O Lord, guide my people because they do not know". He (pbuh) did not respond to the angel's offer out of anger but responded with a cool mind in-spite of the pain which he (pbuh) was undergoing. Prophet Mohammad (pbuh) was a person with a high level of Emotional Intelligence, he (pbuh) in-spite of getting angry on the people, he (pbuh) prayed for them with a hope that the coming generation would accept Islam. This is the best example the world has ever witnessed with respect to being Emotionally Intelligent by replying to wounds with prayers.

Prophet Mohammed (pbuh) once said, "He is not strong who throws down another, but he is, who controls his anger"(Bukhari and Muslim). Prophet Mohammed (pbuh) not only tells to control the anger but he also gives a remedy to control our anger if it arouses, he said, "If anger arouses anyone, he should sit down and if that does not help, he should lie down" (Tirmidhi).

Once, Umm-e-Salma (ra) brought food in a dish of her own to the Prophet (pbuh) and his companions. Seeing that, Aisha (ra) came holding a tool and broke the plate out of jealousy. Understanding the situation, the Prophet (pbuh) took the two halves of the plate and he (pbuh) said to his companions, "Eat your food, it is just the jealousy of your mother", then the Prophet (pbuh) took the plate of Aisha

(ra)and gave it to Umm-e-Salma (ra) and gave the plate of Umm-e-Salma (ra) to Aisha (ra) (Al-Nasai). This shows that the Prophet (pbuh) had control over his emotions even when there was a conflict or fight between his two wives.

There are different methods for handling anger, depending on the person and situation. If a person gets angry, then he should exercise holding himself accountable for the mistakes committed, what led to them, and how to overcome them in the future. Examining ourselves and holding ourselves accountable is an important training and a source of discipline and self-improvement. Quran and the teachings of Prophet Muhammad (pbuh) not only discourage anger but also give methods which could be adopted to reduce or overcome ones anger. The following are the various methods:

a. Forgive

The opposite of anger is mildness and forbearance characteristics which count amongst perfect qualities of a human being. They make a person forgiving and merciful, although he may have complete power to take revenge. Allah (swt) says in the Quran, "Keep to forgiveness, and enjoin what is fair, and turn away from the ignorant" (Quran 7:199). Prophet Muhammad (pbuh) has also said, "Forgiveness raises a man's station; forgive so that Allah (swt) may honour you".

b. Remember the Reward

Allah (swt) says in the Quran, "... and who restrain anger and who pardon the people and Allah loves the doers of good" (Quran 3:134). Forgive and forget. Remember the rewards and virtues of patience, mercy and forgiveness.

c. Supplication

Allah (swt) says in the Quran, "And if an evil suggestion comes to you from Satan, then seek refuge in

Allah. Indeed, He is Hearing and Knowing". (Quran 7:200). Prophet Muhammad (pbuh) said, "If a man gets angry and says, 'I seek refuge with Allah', his anger will go away". Therefore when someone is angry he should immediately say "Audhu billahi minash shaitanir rajim", which means, I seek shelter in Allah (swt) from the rejected Satan.

d. Wudu

Wadu can also be a shield against anger. The Prophet Muhammad (pbuh) said, "Anger comes from the devil, the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, he should make wudu".

e. Changing Position

Prophet Muhammad (pbuh) has said, "When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down".

f. Keeping Quiet

The Prophet Muhammad (pbuh) said, "If one of you becomes angry then he should stay silent". This is an important practice because when we are angry our actions and speech may be disproportionate and unjust.

The above mentioned are steps to be taken when anger has approached a person. But one should try to identify the causes of anger so that it could be avoided and the problem can be resolved from the grass root itself. Some of the common causes of a person becoming angry are pride, selfishness, stubbornness, greed, jealousy and suspicion.

On one end, anger is really bad, but on the other end, absence of anger is also an evil, which drags man into humiliation, subjugation and inability to defend his rights. From the Quran and the life of Prophet Muhammad (pbuh)

we can learn and understand that getting angry on religious ground would be permissible but not for personal reasons.

Allah (swt) says in the Qur'an, "And (mention) the man of the fish (i.e., Jonah), when he went off in anger ..." (Quran 21:87). The verse is talking about the anger of Prophet Jonah (pbuh). He (pbuh) was sent to the people of Nineveh where people were idolaters and who lived a shameless life. He (pbuh) told people to worship Allah (swt) but the people disliked his interference in their way of worship, so they argued that they and their forefathers have been worshipping gods for many years and no harm was done to them, then how would some harm come now. When the people did not listen to him, he (pbuh) left the place with anger. This shows that one can get angry when he sees something happening against the will of Allah (swt).

Allah (swt) says in the Quran, "And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after (my departure). Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by (the hair of) his head, pulling him toward him ..." (Quran 7:150). After returning from Mount Sinai, Prophet Moses (pbuh)sees his people singing and dancing around the calf statue. Furious at their pianistic ritual, he (pbuh) got very anger and threw the tablets and also became angry on Aaron (pbuh) for not stopping them. This shows that one can get angry and show his anger when people indulge in an act which is against the will of Allah (swt).

Prophet Muhammad (pbuh) would never get angry on personal matters, but he (pbuh) never got angry except when the commandments of Allah (swt) were violated. If he would get angry then he would get angry on religious issues. He (pbuh) once said, "I nearly decided to tell my servants to gather firewood, then I would have told them to

give the iqaamah and start praying, then I would have burned the houses of people who did not attend the prayer" (Tirmidhi). The hadith shows that the Prophet (pbuh) got angry when people did not perform their religious obligations.

Once Prophet Muhammad (pbuh) also said, "Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful" (Bukhari and Muslim). Thus, Allah (swt) also gets angry only when people commit an unlawful act.

In another incident, Prophet Muhammad (pbuh) got angry and it was also on a religious issue. Once, Prophet (pbuh) sent a detachment to fight in the way of Allah (swt), during the fight one of the companions received wounds on his body, when he woke up in the morning with wet dream, he found that he needed to take a bath in order to pray, and so he asked those around him whether they knew of an excuse for him not to have to bath, they said no, that he must take bath, so he did and died because when the water got on his wounds they festered and so on and his temperature rose and he died. When the news reached Prophet (pbuh), he became extremely angry and said, "They killed him, may Allah kill them, should they not have asked if they didn't know? Verily the cure for ignorance is to question. It would have been enough for him had he performed tayammum". In this incident as well, the Prophet (pbuh) got angry only because it was a religious matter.

However, if we do feel anger for the sake of Allah (swt), we should make sure that we are not actually getting angry for our own ego or interests. We should express the anger in the right way; just because the anger is for the right cause does not give anyone license to behave badly. There should also be some benefit in the anger. If expressing the anger leads to more harm than benefit, then it should be avoided based on the principle of weighing

benefit and harm. For example, when giving advice, say it in a good way, use good words and the best manners, and be careful not to escalate into a quarrel.

The anger of a true believer is for the sake of Allah (swt). In the state of anger, one should keep in mind his duties, rights of creatures and never oppresses anyone. He should neither make the use of indecent language nor act indiscreetly. All his acts should be based on rational considerations and are in accordance with the norms of justice and Divine laws. He always acts in a way that he will not regret his actions later on.

Allah (swt) says in the Quran, "In order that you may not be sorry over matters that pass you by, nor become overjoyed by mercies bestowed upon you..." (Quran 57:23). Therefore the verse states that we have been made aware of the fact about the calamities so that you may not grieve over what befell you thinking that it could have been avoided and so that you may also not be proud over gaining a benefit imagining that it is the fruit of your own capability. Rather we should be patient over loss and thankful over gains because everything is from Allah (swt).

It is natural for man to be sorrowful when a calamity befalls him. But if he does not weep and wail too much and does not complain against God and takes shelter in patience then he will not be punished just for being grief-stricken. Likewise it is also natural for him to feel happy when he gets some bounty. But it is condemnable if he becomes proud and boastful.

Prophet Muhammed (pbuh) said, "Verily, I have been prohibited from emitting two foolish and wicked sounds, one that is emitted when something favourable happens, and the other that is expressed when calamity strikes". In this hadith our beloved Prophet (pbuh) is teaching the people to be emotionally balanced, not to become too happy when something good happens and not to become too sad when they witness something sad. Prophet

Muhammed (pbuh) said, "And I ask you (O Allah) to make me just, both while being in a state of anger and while being in a state of joy". In this supplication Prophet Muhammed (pbuh) is seeking Allah's help to make him emotionally strong so that he is able to make the right decision, both in anger and in joy.

Man's emotions are mainly driven due to the things around him. So, in order to keep our emotions in control and avoid negative emotions, in this regard Prophet Muhammad (pbuh) once said, "Look at the people beneath you (in wealth and worldly affairs) and do not gaze the ones above you (in this matter). By this, you will not underestimate the bounty of Allah bestowed upon you" (Bukhari and Muslim). If someone looks at the people who are above him in wealth and worldly affairs, he will feel jealous as he does not have it and will tend to get greedy. On the other hand, if he looks at people below him in wealth and worldly affairs, then he will thank Allah (swt) for the favours and will feel happy. Thus, following this hadith will help us avoid negative emotions and display positive emotions.

Prophet Muhammad (pbuh) has also said, "Love the one who is beloved to you in due moderation, for perhaps the day will come when you will abhor him. And hate the one whom you detest in due moderation, for perhaps the day will arrive when you will come to love him". So when a person curbs his emotions, when he controls his mind, and when to each matter he gives weight in accordance to its importance, he will have taken a step towards wisdom and true understanding.

Uncontrolled emotions can greatly wear a person out, causing pain and loss of sleep. When such a person becomes angry, he flares up, threatens others, loses all self-control, and surpasses the boundaries of justice and balance. Meanwhile, if he becomes happy, he is in a state of rapture and wildness. In his intoxication of joy, he

forgets himself and surpasses the bounds of modesty. When he renounces and relinquishes the company of others, he disparages them, forgetting their virtues while stamping out their good qualities. On the other hand, if he loves others, then he gains from them all forms of respect and honour, and portrays them as being the zeniths of perfection.

Islam teaches moderation in everything, aiming to create equilibrium so that one is always at peace with one's self, the universe, and Allah (swt). It is advised to avoid extremes in negative or positive emotions, as any extremes are destructive if left uncontrolled. For example, extreme happiness leads to indulgence in excesses to give a false sense of celebration, while extreme sadness leads to being destructive to one self and others, as in committing suicide or causing pain to others. Thus, a person should have the quality of controlling his emotions and suppresses the motives of ill-temper through taking enough time before saying or doing anything. Excessive anger is a fatal disease, which can be considered as a type of temporary madness.

iii. Empathy

It refers to considering other people's feelings especially when making decisions.It is the fundamental people skill. Empathy is a transformative character trait that positively enhances all areas of your life, including your personal well-being, family life and work relationships. Not many people know the power of empathy in enhancing their own personal well-being, as well as in changing the way they interact and feel about the world around them.

As the states of mind, beliefs and desires of others are intertwined with their emotions, one with empathy for another may often be able to more effectively define another's mode of thought and mood. Empathy is often characterized as the ability to "put oneself into another's shoes" or "seeing the other side of the coin" or experiencing the outlook or emotions of another being

within oneself, a sort of an emotional resonance. Putting oneself in an others shoe is exactly what is described in the Quran "O you who have believed, why do you say what you do not do?" (Quran 61:2).

Prophet Mohammed (pbuh) said, "None of you is a Muslim until he loves for his brother what he loves for himself" (Bukhari). A person is said to be highly emotionally intelligent who puts himself in the position of the opposition before taking the decision. The Prophet (pbuh) also encouraged us to feel empathy for each other; he (pbuh) once said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" (Bukhari).

Prophet Muhammad (pbuh) once said, "I started the Salah and I want to make it long, but then I hear an infant crying, so I make my prayer short, because I know the distress caused to the mother by his crying" (Ibn Majah). Abdullah bin Abi Qatada Al-Ansari (ra) narrated that my father said, "Allah's Messenger (pbuh) said, "Whenever I stand for prayer, I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike putting his mother in trouble" (Bukhari). He (pbuh) shortened the prayer as he could understand the emotions the mother would have towards a crying child. In short, he (pbuh) displayed his skills of empathy. Through this hadith we can learn how emotionally intelligent the Prophet (pbuh) was.

Prophet Muhammad (pbuh) said, "If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the cold; and if anyone among you prays alone then he may prolong (the prayer) as much as he wishes" (Bukhari). From this hadith we can learn that Prophet Muhammad (pbuh) instructed people to possess the skill of empathy while they are leading people in Salah, as one needs to take into

consideration the strength and weakness of every individual who is performing Salah behind him.

This Quran describes believers as those who practice compassion (which emerges due to empathy), which is a form of empathy that moves one to help others. Allah (swt) says in the Quran, "And what can make you know what is (breaking through) the difficult pass? It is the freeing of a slave. Or feeding on a day of severe hunger.An orphan of near relationship.Or a needy person in misery.And then being among those who believed and advised one another to patience and advised one another to compassion" (Quran 90:12-17).

One account of the Prophet's (pbuh) empathy in action is when he was sitting in with his companions one morning, and members of a miserable tribe approached them. They had no shoes and their skin was stuck to their bones because of hunger. The Prophet (pbuh) became instantly moved upon seeing their condition and the colour of his face changed. He (pbuh) asked Bilal (ra) to give the call to prayer and gathered his companions. After praying, they took up a collection for the tribe and generously helped them (Muslim).

The Prophet (pbuh) was even empathetic towards the animals. Once, upon entering a garden, the Prophet (pbuh) saw a camel that was just skin and bones. Upon seeing it, the Prophet (pbuh) began crying, then he put his hand on its head until it was comforted. He said to the owner of that camel, "Don't you fear Allah about this beast that Allah has given in your possession? It has complained to me that you keep it hungry and load it heavily which fatigues it" (Abu Dawood).

Once, seeing a mother bird flapping its wings in desperation after some of his companions had taken some of its chicks away, the Prophet (pbuh) disapprovingly said to them, "Who has distressed this bird by taking her young? Give her chicks back to her at once". This shows that

Prophet (pbuh) was not only empathetic towards the human beings but also the animals and this takes his emotional intelligence to another level all together.

On their way to attack Makkah, he (pbuh) asked a companion to see to it that a litter of puppies that he (pbuh) saw on the roadside were not trampled by the Muslim army; he thereby expressed his care for life, of whatever sort, and even though the survival of a few dogs might have seemed trifling to the Muslims at that particular time, he was keen to protect the puppies from the soldiers recklessness.

Once, Prophet Muhammad (pbuh) said, "A prostitute was guided to truth by Allah and ultimately went to paradise because she gave water to a dog dying of thirst. Another woman was sent to Hell because she left a cat to die of hunger" (Bukhari and Muslim). These hadiths show how a woman was granted paradise just because of her empathy and another woman was not granted paradise because she wasn't empathetic to a cat.

Once, Prophet (pbuh) said, "When any of you lead other people in prayer, you should make it short, for among you there are weak, sick and old people. When you pray by yourself, you can make it as long as you wish" (Bukhari). The hadith shows us how the Prophet (pbuh) was empathetic towards people. He (pbuh) commanded the fulfillment of religious obligations but did not want to burden people with what was not required of them. He (pbuh) encouraged people to lengthen their prayers, but not when they were leading others in congregation, as people could have other needs to attend to or would not have the stamina to stand for a very long time. The Prophet (pbuh) came as a mercy to mankind and did not want to make things unnecessarily difficult for others.

In another instance, when Prophet Muhammad (pbuh) saw a man sharpening his knife directly before the sheep was to be slaughtered, he told him, "Do you want to kill it

many times" (Hakim). This hadith shows that Prophet (pbuh) did not encourage empathy only towards the people but also encouraged empathy towards the animals.

Empathy transforms the social relationships because it gives us a more accurate and deeper understanding of issues and conflicts. Empathy is a key trait to becoming a better spouse, parent, teacher and friend. Showing empathy at work enhances our professional relationships because we will begin to deal with our co-workers and clients by trying to first understand what they want, think and feel.

Showing empathy will improve our relation-ships and develop our character as a Muslim, because we will become a more compassionate and helpful person. The purpose of showing empathy is to improve your life along with the lives of others, by spreading compassion, care and comfort. Being empathetic does not mean that we put the needs of others above our own needs.Empathy is a tool that we use to make more effective decisions and to show that we care.Empathy is a trait that improves with time, and the more you develop this trait, the more it will benefit your life.

iv. Managing Relationships

The art of handling relationships is, in large part, skill in managing emotions in other. In Islam there is a great stress laid on that. Islam binds us in a brotherhood, which has the principles of equality and love. When the Prophet (pbuh) came to Madinah he (pbuh) told people to love each other and for that he (pbuh) gave them the tool of greetings. Prophet (pbuh) was the one who smiled the most and he never became angry. He (pbuh) told his companions to be kind to their servants and forgive them on their mistakes. Every companion of the Prophet (pbuh) used to feel that he was the closest to Prophet (pbuh). This attitude of Prophet (pbuh) towards the right use of emotions helped him to have very good relationship with everyone around him, especially his companions, wives and children.

Conclusion

Islam lays much importance to emotional intelligence when compared to other intelligence, so it features prominently in the Islamic code of conduct. This intelligence is so very important that if rightly used will help a person to live with peace and tranquillity in the world. This simple set of rules for managing emotions gives the individual inner content, will also help him maintain good relationships will everyone around him and helps him concentrate on what is more important. Islam stresses on inner bliss and satisfactions. On the other hand, if emotions are used negatively in no time it will break families and relationships. There are many who earn a living, but fail to earn a life. Islam first wants to stress more on life than living. And we have an accurate compass, no matter how many times we fall; we will be contented with that because we know where we are heading.

Chapter – 22

Spiritual Intelligence

Introduction

Spiritual Intelligence is defined as the ability to behave with compassion and wisdom while maintaining inner and outer peace, regardless of the situation. Spiritual Intelligence is concerned with the inner life of mind and spirit and its relationship of being in this world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual Intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. Spiritual Intelligence mainly comprises three elements, experience, reflection on that experience and right practice based on divinely revealed guidelines and inner knowing. Spiritual intelligence is the intelligence with which we access our deepest meanings, values, purposes, and highest motivations.

There are mainly four forms of intelligence, Mental Intelligence (IQ), Emotional Intelligence (EQ), Physical Intelligence (PQ) and Spiritual Intelligence (SQ). Among all four, Spiritual Intelligence is the most important, as it will make the person stronger and confident from within. Spiritual Intelligence is critical for personal growth and authentic leadership. The community, family, global and business leaders of the future will be those who are quickest to recognize this fact and begin to measure and cultivate the skills of spiritual intelligence in themselves and their area of work.

Importance of Spiritual Intelligence

Islam gives high importance to spiritual intelligence as it contributes to the individual's behaviour. It mainly

focuses about the individual's relationship with Allah (swt), the stronger the relationship; the better will be the actions and the lesser will be the chances to commit wrong acts. Various methods and techniques are adopted by Islam for an individual to become spiritually intelligent.

Not only the life of Prophet Muhammad (pbuh) teaches us about Spiritual Intelligence but the life of other Prophets teaches us a lot about it. Allah (swt) says in the Quran, "With him We had subjected the mountains that they join him in celebrating Allah's glory, evening and morning" (Quran 38:18). Dawood (pbuh) was a person with high level of Spiritual Intelligence. Despite being the head of the state and being busy with various activities, Dawood (pbuh) ensured that he maintained his spirituality. Once Prophet (pbuh) said, "The most beloved fast to Allah is the fast of (Prophet) Dawood (pbuh) and the most beloved prayer to Allah is the prayer of (Prophet) Dawood (pbuh) as he would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night and he would fast one day and not fast the next" (Bukhari and Muslim). This clearly shows how consistent was Dawood (pbuh) in maintaining his spirituality.

Methods for Spiritual Intelligence

The following are some of the methods adopted to improve one's spiritualty:

i. Performing Tahajjud

Allah (swt) says in the Quran, "O you who wraps himself (in clothing), Arise (to pray) the nigh, except for a little, Half of it – or subtract for it a little. Or add to it, and recite the Quran with measured recitation" (Quran 73: 1-4). After Prophet Muhammad (pbuh) attained Prophethood, the first command which he gave was given to him was to perform Tahajjud Salah. He (pbuh) used to stand in the

prayer in the night to such an extent that his legs would be swollen. This act contributed to the spirituality of Prophet (pbuh) which made him mentally very strong and confident. Performing Tahajjud also gets a person closer to Allah (swt), as Prophet (pbuh) once said, "The Lord descends every night to the lowest heaven when one-third of the night remains and says: 'Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?'" (Bukhari and Muslim).

ii. Gaining Knowledge

In Islam spiritual intelligence is instilled in the process of continuous learning. Knowledge alone builds a solid basis for the exercise of spiritual intelligence in view of the fact that ignorance and pride cause poor records of spiritual performance, thus, Islam encourages people to gain knowledge. Allah (swt) says in the Quran, "Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful" (Quran 39:9). Thus, Islam emphasizes people to gain knowledge as it guides the individual and has an impact on his level of spirituality. Even Prophet Muhammad (pbuh) has emphasised on gaining knowledge as he (pbuh) once said, "The seeking of knowledge is obligatory for every Muslim" (Tirmidhi).

iii. Sacrifice

Allah (swt) says in the Quran, "Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that (to) which He has guided you; and give good tidings to the doers of good" (Quran 22:37). The verse makes it clear that it is not the physical elements which matter but it is the

piety which is a part of one's spirituality which matters.

Spiritual Intelligence ultimately helps an individual to become a much better person in life. Islam emphasis on Performing Tahajjud, Gaining Knowledge, Performing Obligatory Salah, Fasting, Performing Hajj, Reciting Quran, Observing I'tikaf, Sacrificing, etc., to make a person spiritually intelligent. When a person is spiritually strong, he will abstain from all sorts of wrong activities which will ultimately make him a better person in life and he will only be in a position to contribute positively when he is spiritually strong.

iv. Performing Obligatory Salah

In order to become spiritual, one needs to get closer to Allah (swt) and Salah helps us doing so. One of the important acts of Salah is prostration and it takes a person closer to Allah (swt), as Prophet (pbuh) has said, "The closest that a servant is to his lord is when he is in prostration" (Muslim). Performing Salah also helps a person to remember Allah (swt), develops a sense of duty and makes a person God conscious. Ultimately, performing Salah helps a person to increase his level of spirituality as it takes a person closer to Allah (swt) and takes him away from sin. As the Quran has rightly said, "...Indeed Salah prohibits immorality and wrongdoing..." (Quran 29:45).

While the Prophet (pbuh) was praying, a sound, like a boiling pot, was heard. He (pbuh) always prayed with a burning heart. Ayesha (ra) often found him in the presence of his Master, prostrating and trembling.

iv. Fasting

Allah (swt) says in the Quran, "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous" (Quran 2:183). The verse clearly states the objective of

fasting is to make the person righteous which directly contributes to the spirituality of an individual. Thus Islam has given high importance of fasting. The Quran instructs us to fast in the month of Ramadan, from the sayings of Prophet (pbuh) we learn to fast for three days in a month and to fast on Monday's and Thursday's as he (pbuh) was keen on doing so.

v. Performing Hajj

Hajj is a nothing but a spiritual journey as it comprises of all the elements to make a person spiritually strong. Hajj is a chance to see the ideal Muslim world in actual action. Hajj is an event which demands the sacrifice of your money, time, energy and most importantly brings down your image to a common man. Hajj is an act which should remind one person about his death – especially when he is in the state of Ihram. Hajj reminds one about the oneness of the Ummah. Witnessing all these acts helps a person to improve his level of spirituality.

vi. Reading and Understanding the Quran

Reciting the Quran increases the spirituality level of an individual as he is reciting the word of Allah (swt). When one recites the Quran it is a form of communicating with Allah (swt).The sincerity that is due to the Book of Allah (swt) is to recite it regularly, beautifully, to understand it and to implement on it. Thus these four stages of treatment with the Quran, helps a person to increase his level of spirituality.

vii. Observing Seclusion (I'tikaf)

The ultimate objective of I'tikaf in the month of Ramadan is to gain the reward of laylat-ul-Qadar but it also helps a person to become spiritually strong as he leaves the world behind and only focuses in the worship and remembrance of Allah (swt). And as the person observes

I'tekaf in the Mosque it again contributes to his level of spirituality.

viii. Remembrance of Allah (swt)

Prophet (pbuh) would also give tips to improve the spirituality of the companions. Once, Ali (ra) and Fatima (ra) did not have any maids because of which they had to do all the household work. Her hands became covered in calluses from turning the millstone, as did her back from carrying water. Meanwhile some prisoners of war were brought to Madinah. The Prophet (pbuh) gave them to those who applied. Ali (ra) asked Ayesha (ra) to go and ask for a maid from her father. Prophet (pbuh) rejected the requested and said, "Fatima, fear Allah and be faultless in all your duties to Him. I will tell you something. When you want to go to bed, say Subhan Allah (All glory be to Allah), Al-hamdu lil-Allah (All praise be to Allah), and Allahu Akbar (Allah is the greatest) 33 times each. This is better for you than having a maid" (Bukhari). Thus, Prophet (pbuh) gave them a spiritual tip, as it was much better than a maid.

Conclusion

Islam is a way of life which is based on spirituality; as it would act as a base for all the actions. Once the revelation of the Quran began, all the verses and chapters which were revealed at the initial stage were focusing on oneness of God, Prophethood and the Life after Death, which helps a person to strengthen his spirituality. On the other hand, Islam aims at increasing one's spirituality through many of its obligatory acts. The level of spiritual intelligence of a person reflects through his actions. A person with a high level of spiritual intelligence tends to be honest, humble, well mannered, moral and just in all his activities.

Chapter – 23

Labour Welfare

Introduction

Labour welfare is an important dimension of industrial relations; labour welfare includes the overall welfare facilities designed to take care of the well-being of employee's and in order to increase their living standards. It does not generally constitute the monetary benefits nor are these are provided by employers alone, it can also be provided by the government, non-government agencies and trade unions. Industrialization, mechanisation and globalisation have increased the importance of labour welfare in industries.The importance of labour in industrialization and economic development has been recognised globally. In a global scenario the need and importance of labour welfare has been increasingly appreciated.

Both physical and intellectual labour have been emphasised in Islam. The Quran refers to manual labour when it talks about the construction of the boat by Prophet Noah (pbuh), tending to sheep by Prophet Moses (pbuh) and building of a wall by Zul-Qarnain. The Quran also refers to intellectual labour when it relates to the story of Prophet Yusuf (pbuh) who was appointed in-charge of the treasures of Egypt by its king.

Before the times of the Prophet (pbuh), labour was mainly provided by the slaves. The slaves worked in commerce, agricultural sector and in household while the fruits of their labour were enjoyed by their masters. The treatment given to the slaves was very inhuman and cruel. They were ill-clad, ill-fed and mal-treated. The Prophet (pbuh) not only restored their human dignity but

also raised their status to the level of brothers and colleagues.

Islam recognises the fact that wealth is jointly produced by labour and capital. Since labour is in a comparatively weaker position, Islam has taken many measures to protect its rights. Rights of labour are in fact duties of the employer and vice versa.

Principles of Labour Welfare

The following are principles which are given by Islam with respect to labour welfare:

i. Earning from Labour

Prophet Muhammed (pbuh) gave importance to the earning of a person through his labour. As Prophet (pbuh) once said, "Never has any one eaten a better food than what he has eaten out of the labour of his own hands; and Dawood, the Prophet of Allah (swt), used to eat out of the labour of his own hands" (Bukhari).

ii. Writing the Agreement

It is recommended by Islam that all contracts be reduced to black and white. Stressing on the importance of writing down a contract the Quran says, "...And do not be (too) weary to write it, whether it is small or large, for its (specified) term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you..." (Quran 2:282).

Although the instructions of the Quran in this verse pertain to business transactions and contracts of debt, but in fact they are applicable to every type of contract. Thus it would be most appropriate if contract of service between an employer and an employee is also reduced in writing and all the terms settled between the parties are recorded in this contract. It is equitable in the sight of Allah (swt) and it would help resolving differences or

disputes which may arise in future between the employer and the employee.

The Quran itself talks of a contract of service in the story of Prophet Moses (pbuh). After leaving Egypt when Moses (pbuh) reached Midian and helped the daughters of Shuaib (pbuh), Shuaib called him and offered him employment which was accepted by Moses (pbuh). Allah (swt) says in the Quran, "He said, "Indeed, I wish to wed you one of these, my two daughters, on (the condition) that you serve me for eight years; but if you complete ten, it will be (as a favour) from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous". (Moses) said, "That is (established) between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness" (Quran 28:27-28).

In the above mentioned verses the Quran not only makes mention of the terms of service settled between two righteous men of Allah (swt) but also points out that both the parties of the contract are to resolve to the fulfilment of its terms and make Allah (swt) surety over it. The employers and the employee of today should follow this example and should not only write down the terms and conditions of service but should also express their determination to fulfil the same. It would help them in resolving their mutual disputes and thus make their life peaceful and prosperous.

iii. Fixing of Wages

Labour is a very important factor of production and its remuneration is called wages. The problem of wages is very important as it affects the whole society. If the workers do not get fair and reasonable wages, it will not only affect their subsistence but also their purchasing power. And if large portions of population like labourers have no purchasing power, it would adversely affect all

those industries which are supplying consumer goods to the working class. Moreover, injustice to the working class would lead to discontentment, frustration, agitation and strikes. Thus, if the labourers are deprived of their just share from the national income, it would in the long run be an economic suicide for the country.

Islam offers a very reasonable solution for wage problems which is based on justice and fairness and protects the interests of both the employer and the employee. Wages, according to Islam, are to be determined in an equitable manner, without harming the interests of any party.

Allah (swt) says in the Quran, "Indeed, Allah orders justice and good conduct..." (Quran 16:90) and Prophet (pbuh) said, "They (your slaves or servants) are your brethren, Allah (swt) has placed them under your control; so whoever has his brother under his control should feed him from what he (himself) eats and give him clothes the like of which he (himself) wears; and do not impose on them task which should be too hard for them, and if you impose on them such a task, then help them (in doing it)" (Bukhari and Muslim).

Thus, the employer and the employee should treat one another as brothers and not as master and servant. They should not wrong each other and show justice and kindness in their relationship. The employer should not forget that contribution of the labour in his produce is considerable. He should, therefore, pay reasonable wages to an employee to enable him to enjoy a reasonably decent living.

The minimum wage rate in a society should be determined by keeping in view the basic human needs which include food, clothing and house. A worker shall be paid adequate wages so that he can meet the expenses of his and his family's food, clothing and house. He should also provide for his children's education and

medical treatment by his own self and his family. It is reported that Prophet Muhammad (pbuh) used to prescribe minimum wages of a person engaged for some government job with a view to provide him a decent living. He (pbuh) used to say, "For a Government servant, if he is not married, he should get married; if he has no servant, he may have one; if he has no house to live, he may build one and anyone who exceeds this limit is either a usurper or a thief". This yardstick fixed by Prophet (pbuh) should be kept in view while fixing minimum wages.

The employers are also required to fix the wages before the labourers are employed. It was declared unlawful to employ any labourer at work without fixing his wages. It is reported by Abu Saeed Khudri that the Prophet had forbidden employing any labourer or worker without first fixing his wages.

iv. Payment of Wages

Islam encourages the employer to pay the wages to the labourers as soon as the work is done and guarantee him wages once he does the work. About the prompt payment of wages, the Quran while referring to the story of Moses (pbuh) when he fled from Egypt and went to Madain where he helped two women in watering their fleet of sheep and was paid his wages promptly by their father. Allah (swt) says in the Quran, "Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people" (Quran 28:25).

Prophet (pbuh) said, "Allah said, There will be three persons whose opponent I shall become on the Resurrection Day, a man who gave in My name and then broke trust, and a man who sold a free man and enjoyed

his price, and a man who engaged a labourer and enjoyed full labour from him but did not pay him his wages" (Bukhari). Prophet (pbuh) also said, "Pay the labourer his wages before his sweat dries up" (Ibn Majah). The hadith had two interpretations; one is, to pay the wages as soon as the work is done and the second is, to guarantee the wages of the employee once he has performed the work.

v. Obligations of Labour

The obligations of labour are in fact the rights of the employer. It is the basic obligation of the worker to fulfil the terms of his part of the contract of service. He should discharge all of his duties in accordance with the terms and conditions of his service efficiently and honestly. He should be devoted and committed to his job. If he is provided with some in-service training to improve his skills and qualifications, he should whole heartedly benefit from the training facility and should leave no stone unturned to improve his knowledge and skill. He is morally bound to remain loyal and sincere to his employer and no temptation or bribe should induce him to work against the interest of his master. In case he is entrusted with the property of his employer, he should prove trustworthy and should neither embezzle nor damage such property.

Prophet Muhammad (pbuh) said, "When a slave sincerely works for his master, and worships (his God) well there is for him double reward" (Bukhari). He (pbuh) also said, "How excellent is (the slave) which one of you has? He worships his Lord well and is a well-wisher of his master" (Bukhari).

Physical fitness is very essential for the efficiency of a labour. A strong and healthy worker would be more productive and efficient than a weak and sickly one. Similarly a trustworthy and honest worker who realised his duties will be more committed and responsible than a

dishonest one. These qualities have been prescribed by the Quran for an ordinary labour in the story of Moses (pbuh), where Allah (swt) says in the Quran, "One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy"" (Quran 28:26). Thus a worker should be both physically strong and trustworthy and should serve his employer diligently, efficiently and honestly.

For a mental worker, it is essential that he should have knowledge and skill and thus be able to serve in a position of responsibility to the satisfaction of his employer. These qualities have been stressed when the Quran relates the story of Yusuf (pbuh), who was appointed in charge of storehouses of an Egyptian empire. Allah (swt) says in the Quran, "(Yusuf) said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian"" (Quran 12:55). Thus qualifications of skill and trustworthiness would enable the worker to discharge the duties of his office with professional competence and integrity.

vi. Treatment with Labours

In the sight of Islam all men and women are equal. Islam has established brotherhood, fraternity and equality among the Muslims and has abolished all distinctions between man and man based on race, colour, language, nationality or wealth. In Islam rich or poor, white or black, employer or employee, Arab or non – Arab, wealthy or worker, are all equal as all the human beings hail from the same stock and belong to the same parents.

Prophet (pbuh) said, "Your brethren, Allah has placed them under your hands; whosoever's brother Allah has placed under his hands, let him feed him out of what he himself eats, let him clothe him out of what he clothes himself with; and let him not be entrusted with a work which will overcome him. If he entrusts him with

what will overcome him, let him assist him therein" (Bukhari and Muslim).

Prophet (pbuh) treated his servants as members of his family. Anas (ra) reported that, "I never felt any piece of velvet or silk softer than the palm of the Messenger of Allah (pbuh), nor did I smell any fragrance more pleasant than the smell of Messenger of Allah (pbuh). I served him for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said, why did you do that? For something I had done, nor did he ever say, why did you not do such and such for something I had not done" (Bukhari and Muslim). This Hadith reflects the sublime morality of Prophet (pbuh) that he never found faults with the doings of his valet nor did he ever scold him during his ten-year-long service. To be sure, this is something unique in human history. The Prophet (pbuh) was also so kind to his servants that if any of them was sick, he would visit him and enquire about his health.

The Prophet (pbuh) also enjoined upon his followers not to burden their labourers with heavy work which is beyond the physical strength of the latter to do. If the work is heavy and the labourer cannot do it, the employer should help him in doing the work.

Conclusion

Rights of a labourer include that a labourer should be treated as a human being and not as a beast of burden; that dignity and respect should be attached to labour and work; that reasonable wages should be fixed at the time of employment, and that wages should be promptly paid. All these rights were given by Islam to the labour some fourteen hundred years ago when there was no concept of such rights, there were no labour unions, there were no charters of demand, there was no labour movement and there was no concept of collective bargaining.

General Management

Chapter – 24

Financial Management

Introduction

Financial Management refers to the efficient and effective management of money (funds) in such a manner as to accomplish the objectives of the organization. It is the specialized function directly associated with the top management. It includes how to raise the capital (get money) and how to allocate (spend) it. It not only addresses on long term budgeting but also how to allocate the short term resources like current assets. Financial Management is an area of financial decision making, harmonizing individual motives and enterprise goals. Financial management is the application of the planning and control function to the finance function.

Do's and Don'ts

The following are the various do's and don'ts which Islam has to offer:

Do's

i. Priorities while Spending

Prophet Muhammad (pbuh) said, "The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions in the way of Allah" (Muslim). The hadith relates to the same subject which has been mentioned in the previous Hadith. It stresses that men of small means should first of all spend on their own families and children. It is in fact an act of great merit. After fulfilling their needs, if he still has something left with him then he can spend it on other items in the order of precedence mentioned in the Hadith.

ii. Being Truthful and Trustworthy

Prophet Muhammad (pbuh) said, "The truthful and trustworthy businessman will be in the company of Prophets, saints and martyrs on the Day of Judgment" (Darimi and Tirmidhi). The hadith is a motivating statement for the people to be just during their financial transactions.

iii. Payment of Debts

Prophet Muhammad (pbuh) said, "After the major sins which must be avoided, the greatest sin is that someone dies in a state of debt and leaves behind no asset to pay it off" (Darimi). Indebtedness has been discouraged by Islam as it ruins the individuals as well as nations. This can be easily known from the severe warnings that have been given in case of debts left unsatisfied. All the sins of a martyr are forgiven except debt. The Prophet did not offer the funeral prayer of a debtor who did not leave behind provision for payment of his debts. The greatest of sins with which a man shall meet Allah (swt) on the Day of Judgment is his debt outstanding at death for payment of which he leaves nothing. Keeping in view these warnings, great precaution should be taken in contracting debt.

iv. Giving more Time to a Debtor

Allah (swt) says in the Quran, "And if someone is in hardship, then (let there be) postponement until (a time of) ease. But if you give (from your right as) charity, then it is better for you, if you only knew" (Quran2:280).Prophet Muhammad (pbuh) has also said, "If anyone would like Allah to save him from the hardships of the Day of Resurrection, he should give more time to his debtor who is short of money, or remit his debt altogether" (Muslim). If a debtor is in straitened circumstances and is not in a financial position of repaying his debt, then the creditor should postpone his demand to the time when the financial

position of the debtor improves and he is able to repay it. However, if the creditor remits the debt as charity, it would earn him high rewards from Allah (swt).

v. Moderation in Giving

Allah (swt) says in the Quran, "And do not make your hand (as) chained to your neck or extend it completely and (thereby) become blamed and insolvent" (Quran 17:29). Prophet Muhammad (pbuh) has also said, "Moderation in expenditure is half of livelihood, and love for people is half of wisdom, and good questioning is half of learning" (Bukhari).

Islam prescribes policy of moderation to its followers in every walk of life and enjoins upon them to avoid extremes. In an economic system the believers are recommended the principle of moderation in earning of wealth as well as in expenditure of money. The believers should be neither too greedy for wealth so as to spend all their time and energy for acquiring it through all legal or illegal means nor should they should be too lazy and lethargic to earn wealth through lawful means for their lawful needs. Similarly they should be neither too miserly in spending wealth for their needs and the needs of the poor around them nor they should be too extravagant to squander wealth on luxuries and illegal and immoral acts. Rather they should follow a middle course in spending wealth as moderation is the best policy in the sight of Islam.

vi. Payment of Charity and Zakat

Allah (swt) says in the Quran, "And spend in the way of Allah and do not throw (yourselves) with your (own) hands into destruction (by refraining). And do good, indeed Allah loves the doers of good" (Quran 2:195). Prophet Muhammad (pbuh) has also said, "Surely the shade of the believer on the Resurrection

Day will be his charity" (Ahmad). Voluntary charities to earn the pleasure of Allah (swt) are rewarded in this world as well as in the next one. Islam also does not prescribe any limit for charity. Charity helps in the flow of wealth from the rich of the community to the poor and the needy. Thus the cause of distributive and social justice is achieved through this voluntary measure.

In Islam, it is obligatory for the people who are financially rich to pay Zakat. Allah (swt) says in the Quran, "...My mercy encompasses all things. So I will decree it (especially) for those who fear Me and give zakat and those who believe in Our verses" (Quran 7:156).The position of the poor classes is sought to be strengthened through the payment of Zakat. Zakat is the first such measure which helps the state in fair distribution of wealth. It is collected from the rich and is distributed or spent on the poor and the needy. Other compulsory levies collected by the state also help the cause of elimination of poverty and fair distribution.

vii. Inheritance and Will

Allah (swt) says in the Quran,"And for all, We have made heirs to what is left by parents and relatives. And to those who your oaths have bound (to you) – give them their share. Indeed Allah is ever, over all things, a Witness" (Quran 4:33).Prophet Muhammad (pbuh) said, "If anyone deprives an heir of his inheritance, Allah (swt) will deprive him of his inheritance in Paradise on the Day of Resurrection" (Ibn Maja). Law of inheritance followed by a community plays a vital role in setting the pattern of distribution of wealth among its members. Islamic law of inheritance is perhaps the only such law in the world which conceives a very broad-based distribution pattern. This law not only makes the male and female children of the deceased his legal heirs but also includes among his legal heirs his spouse or spouses and his parents.

Don'ts

i. Hoarding of Wealth

Allah (swt) says in the Quran, "O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert (them) from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah, give them tidings of a painful punishment" (Quran 9:34). During the time when Quran was being revealed the currency used was gold and silver, thus refereeing to money. From this verse it is clear that Islam does not like people hoarding wealth.

On the other hand Allah (swt) has also encouraged the distribution of wealth. Allah (swt) says in the Quran, "Whatever Allah may restore to His messengers from the people of the towns is for Allah and the Messenger and the near of kin and the poor and the orphans and the wayfarers that it may not rotate among your rich..." (Quran 59:7). The verse encourages distribution of wealth among the poor so that it may not remain confined only to the rich.

Hoarding of wealth has been condemned by Islam with threats of severe punishment whereas circulation of wealth has been encouraged. This measure not only forces the hoarded wealth out of coffers of the rich but also ensures its flow into investment channels ultimately helping its natural distribution. On the other hand, Islam prefers that money should circulate in the market.

ii. NoExtravagance

Allah (swt) says in the Quran, "And give the relative his right, and (also) the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Quran 17:26-27). Prophet Muhammad (pbuh) has also said, "When you eat, drink, give charity and wear clothes, let no extravagance or pride be mixed up with

what you do" (Ibn Maja and Nasai). These verses and the hadith strongly prohibits people from indulging in extravagance.

iii. Being a Miser

Prophet Muhammad (pbuh) said, "Every day two angels come down from Heaven and one of them says, 'O Allah, compensate every person who spends in your cause', and the other (angel) says, 'O Allah, destroy every miser'" (Bukhari).Prophet Muhammad (pbuh) has also said, "There are two habits which are never present together in a believer, miserliness and bad manners" (Tirmidhi). The hadith guide the person not to be miser in spending money but one needs to spend based on the need and requirement.

iv. Receiving and Paying of Interest

Allah (swt) says in the Quran, "Those who consume interest cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is (just) like interest", but Allah has permitted trade and has forbidden interest" (Quran 2:275). Jabir bin Abdullah narrated that, Allah's Messenger cursed the accepter of interest and its payer, and one who records it, and the two witnesses; and he said, they are all equal (in sin) (Muslim). From the verse and hadith we learn that, Islam strongly discourages the people to deal with interest, thus, it is not permissible to raise or borrow money on the basis of interest. Through the prohibition of interest, the rich have been prevented from sucking the blood of the poor through interest.

v. Embezzlement

Allah (swt) says in the Quran, "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know (the consequence). (Quran 8:27). Embezzlement means betraying of trust

and unlawfully appropriating property belonging to others. Acquisition of wealth through embezzlement of public money or individual's property has been strictly forbidden to a believer in Islam.

vi. Earning through Immoral Professions

Allah (swt) says in the Quran, "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Quran 17:32). Abu Masud al Ansari reported that Prophet Muhammad (pbuh) forbade the price of dogs, earning of prostitutes and fore-telling of a sooth-sayer (Bukhari and Muslim). Thus, it is very clear from the verse and the hadith that Islam is strictly against earning money through sale of products and services which are immoral.

vii.Earning through Alcohol and Gambling

Allah (swt) says in the Quran, "O you who have believed, intoxicants, gambling (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Quran 5:90). Alcohol has been prohibited by the Quran and denounced as a great sin. According to the Prophet, every intoxicant is unlawful and thus, by implication, consumption of and trade in narcotics, wine, opium, heroin, etc. is illegal. Therefore, income generated through transactions connected with narcotics is forbidden.

Earning through gambling and games of chance is also prohibited by Islam. The word used by the Quran for gambling is 'maisir' which literally means 'getting something too easily' or getting a profit without working for it'. Gambling can briefly be defined as wagering money or other valuable things upon the outcome of an event or making money upon some chance. Thus it is a game of chance by which you either win or lose.

Gambling and all games of chance have been strictly prohibited by the Quran.

viii. Bribery

Allah (swt) says in the Quran, "And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)" (Quran 2:188).Prophet Muhammad (pbuh) has also cursed the bribe-taker and bribe-giver (Abu Dawood and Ibn Majah). Bribery eats justice and gives birth to many socio-economic evils. Islam has not only prohibited bribery but has also condemned both the parties to its transaction to Hell in the next world. Bribery is a major sin and a culpable crime in an Islamic state. Therefore, earning wealth through bribery is absolutely illegal.

ix. Devouring the Wealth of Orphans

Allah (swt) says in the Quran, "And give to the orphans their properties and do not substitute the defective (of your own) for the good (of theirs). And do not consume their properties into your own. Indeed, that is ever a great sin" (Quran 4:2). Allah (swt) also says in the Quran, "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze (i.e., Hellfire)" (Quran 4:10).The orphans are the weakest and the most exploited class in human society. They are generally the easiest targets of those near relatives and guardians to whose care they are left. Unscrupulous persons do not feel any moral compunction and devour the property of the orphans with impunity. Such persons have been warned by the Quran.

x. Unjustly Consumption of Wealth

Allah (swt) says in the Quran, "O you who have believed, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent..." (Quran 4:29). Allah (swt) commands in this verse that a man should not take anybody's wealth unjustly, thus, Islam establishes equity, fairness and justice in the production and distribution of wealth.

Conclusion

Islam has introduced the concept of lawful and unlawful in the financial aspect. In fact the foundations of the Islamic financial management have been laid on this concept. This concept reigns supreme in the realm of production as well as consumption. Thus, a person strictly following and abiding by these principles of financial management will have a very successful financial life.

Chapter – 25

Stress Management

Introduction

Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress, especially chronic stress, usually for the purpose of improving everyday functioning. It is also defined as a predeterminedstrategy for coping with psychological or emotional turmoil. As part of a health benefits package, a company may offer stress management therapy to improve job performance. Stress management comprises a wide range of approaches to help you better deal with stress and adversity. Stress management might include problem solving, prioritization and time management. Another approach includes enhancing skills to withstand adverse situations by improving emotional flexibility, finding greater meaning in life, increasing the sense of control and cultivating optimism.

In the fiercely competitive world that we live today, the most widely accepted truth is the growing stress and tension in our lives. People going through anxious moments are a common sight whether at home or in the street. The cause of worry could be anything from missed bus or broken down car on the road to a power cut at home. Workplace cannot be an exception to this phenomenon. Thus, in order to help people overcome stress many neo-spiritual movements have emerged.

Stress has unfortunately become a normal part of our lives. In modern society, it is one of the silent culprits that affect anyone. A little might not be too bad for anyone, but continuous stress can cause negative effects on your mind, body and overall life. A stress statistic data showed that 77% of people in the U.S. regularly experience

physical symptoms caused by stress. Long-term stress can cause headache, acne, chest pain, high blood pressure, fatigue, teeth grinding, depression, anxiety etc. Making use of stress management methods is essential to take charge of one's own health and mind. Although it is not an easy job, managing stress is a prerequisite to living a healthy and happy life.

Methodology to Overcome Stress

The following are the various remedies to be adopted:

i.Seek Allah's Help

Always seek Allah's help for whatever you want. Asking Allah (swt) for something or seeking his help and protection in difficult situations will help reduce a person's stress as he starts depending and relying on a supreme power with a hope that his needs will be fulfilled by Him. In actuality supplication creates a platform for a person to share his needs, thoughts and desires with Allah (swt), which in-turn helps the person to reduce his psychological burden. The stronger the faith of the person in supplication, the lesser will be his level of stress. Allah (swt) also wants his slaves to supplicate; not doing so makes Him angry. The Prophet (pbuh) once said, "Allah is angry with those who do not ask Him for anything" (Tirmidhi).

ii. Do your part and leave the rest to Allah (swt)

One day Prophet Muhammad (pbuh), noticed a Bedouin leaving his camel without tying it. He asked the Bedouin, "Why don't you tie down your camel?" The Bedouin answered, "I put my trust in Allah". The Prophet then said, "Tie your camel first, then put your trust in Allah" (Tirmidhi).Whenever one does any task, he should do his best and then leave to result to Allah (swt). Allah (swt) knows best, what is good and what is bad for us. When one starts feeling that he is responsible for the result,

he goes on to take more stress and awaits a positive result and goes under depression when the outcome is not in his favour. But when the person leaves the result in the hands of Allah (swt) he never takes any kind of stress, even if the result is not in his favour.

iii.Remember that Human Responsibility is Limited

While we need to carry out our duty to the best of our abilities, always remember that you don't control the outcome of events. Even the Prophets did not control the outcome of their efforts. Some were successful, others were not. You only have to do your duty and leave the results to Allah (swt). Regardless of the results of your efforts, you will be rewarded for the part you have played. Thus strongly believing that it is Allah (swt) alone, who has the control over the outcome, will help the individual to reduce or overcome the stress.

iv.Leave the World behind

Use the five daily Salahs as a means to become more hereafter oriented and less attached to this temporary world. Start preparing yourself for Salah as soon as you hear the Adhan. When you stand ready to pray, mentally prepare yourself to leave this world and all of its worries and stresses behind you. Staying away from worldly desires will help the person overcome any level of stress which he might encounter when he incurs worldly loss.

v.Seek help through Patience and Salah

Allah (swt) has created human beings to test them. Thus in case of difficulty one must remember that the difficulty is from Allah (swt) to test the person. In such difficult situations one needs to seek Allah's help with Patience and Salah as Allah (swt) says in the Quran, "Seek help through Patience and Salah." (Quran 2:45). Having patience in any activity will reduce the stress of the

individual, with a hope that the difficulty would move away sooner or later. Patience and Salah are two oft-neglected stress busters. Ultimately, patience helps to keep our mind and attitude in check in situations of stress.

Stress has become part of one's life and it is very difficult to avoid it. Thus, Islam has provided us with so many methods and techniques which can be adopted by individuals to avoid and overcome their stress. Basically, the certain beliefs and practices of Islam act as stress busters for people.

vi. Remember that this life is a Test

Allah (swt) says in the Quran, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Quran 2:155). Whenever one encounters any problem, he should always remember that the problem is nothing but a test from Allah (swt) to see how we respond to it. Being mindful that it is only from Allah (swt), will help up avoid being stressed.

vii. Remembering that Allah (swt) has Control over Everything

It is important to remind ourselves that we don't control all the variables in the world but Allah (swt) does, He is the Wise, the All Knowing. Sometimes our limited human faculties are not able to comprehend His wisdom behind what happens to us and to others, but knowing that He is in control and that as human beings we submit to His Will, enriches our humanity and enhances our obedience towards Him. Remembering that Allah (swt) has control over everything helps a person to overcome his stress as he starts relying on someone else to help him overcome the problem.

viii.Remember that Allah (swt) is the Provider

Allah (swt) says in the Quran, "And will provide for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose…" (Quran 65:3). We should always remember that Allah (swt) is the Provider. It is Allah (swt) alone who feeds us all. Remembering that Allah (swt) is the provider will help us remember that getting a job or providing various provisions for your family is in Allah's hand and not yours and will ultimately help us avoid stress.

ix. Remember that Allah (swt) controls Life and Death

Allah (swt) says in the Quran, "Wherever you may be, death will overtake you…" (Quran 4:78).If you fear for your physical safety and security, remember that only Allah (swt) gives life and takes it back and, that He has appointed the time for it. No one can harm you except if Allah (swt) wills. Having this belief that Allah (swt) has complete control over one's life and death; the individual will work and live freely without any kind of tension or fear, which in-turn will help the individual to avoid or overcome any kind of stress.

x. Remember that Life is Short

Allah (swt) says in the Quran, "Indeed, with hardship (will be) ease" (Quran 94:6). It's easy to get caught up in stress. The belief that the life of this world is short will reminds us that whatever difficulties, trials, anxieties, and grief we suffer in this world are something we will only experience for a short period of time. However, if we remember that our life is short and temporary, and that the everlasting life is in the Hereafter, this will help us to put our worries and tension aside and ultimately will help us to live a stress-free life.

xi. Remember Allah (swt)

Allah (swt) says in the Quran, "Verily, in the remembrance of Allah the hearts find rest" (Quran 13:28). One needs to always remember Allah (swt) in every aspect of his life. Remembering Allah (swt) will give the individual a spiritual support which will make him feel confident and strong, the clouds of worry and fear are driven away and the mountains that make up your problems are blown away. The degree to in which we remember Allah (swt), our heart will be calm and cheerful, as His remembrance will carry with it the meaning of total dependence upon Him, of turning to Him for aid, of having good thoughts about Him, and of waiting for victory from Him. When ones heart feels heavy with stress or grief, one needs to remember Allah (swt) which will help him to reduce his stress to the greatest extent.

xii.Relying on Allah (swt) for Everything

Allah (swt) says in the Quran, "...And when you have decided, then rely upon Allah..." (Quran 3:159). Once we have established a plan, we intend to implement it. One needs to put his full trust in Allah (swt), which will make his determination and will much stronger to accomplish the task. Relying on Allah (swt) for everything will give you the feeling that Allah (swt) is with you all the time, which will in-turn help us avoid any kind of stress which we are about to face or will help us to overcome the stress which an individual is undergoing.

xiii. Connect with other People

We must have relationships with other people. The five times Salah in congregation which we perform gives us a platform to mingle and interact with other fellow brothers and share our problems or grievances, which helps us reduce our stress and sometimes even find solutions to the problems.

xiv. Work for a Nobel Cause

Involve yourself in enjoining good and forbidding evil as Allah (swt) says in the Quran, "And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong..." (Quran 3:104). Doing this work will not only keep a person busy but will also provide us with a platform to channel our energies on constructive activities rather than zeroing in on and consistently worrying about difficulties we are going through, thus this will ultimately help us to avoid any kind of stress.

xv.Make the Quran your Partner

Allah (swt) says in the Quran, "O mankind, there has come to you instruction from your Lord and healing for what is in the breasts..." (Quran 10:57).Build a strong relationship with the Quran.Reading and listening to the Quran will help refresh our hearts and minds. Connecting with the Quran will help us connect with Allah (swt). Having a strong relationship with the Quran becomes a means to heal our hearts, avoid stress and worries.

xvi. Be Thankful to Allah (swt)

Allah (swt) says in the Quran, "...If you are grateful, I will surely increase you (in favour)..." (Quran 14:7).Allah (swt) has blessed us with countless bounties, but man fails to thank Him for the same. Continuously thanking Allah (swt) not only reminds us to be grateful for what we have, but it also reminds us that we are so much better off than millions of others, whether it is in terms of our health, family, financial situation or other aspects of our life. And being grateful for all we have helps us to maintain a positive attitude in situations of worries and challenges which we encounter in our daily lives.

xvii. Have a Check on one's Soul

In order to avoid stress we need to have a constant check on our soul as well. As Prophet Muhammad (pbuh) once said, "Your most ardent enemy is your evil self which resides within your body, if this soul is not checked, it will lead to unusual stress" (Bukhari). The Quran also says, "He has succeeded who purifies it. And he has failed who instills it (with corruption)" (Quran 91:9-10)

xviii. Sleep Well

Sleep is a vital part of our life. To reduce stress, inducing hormones, a good night's sleep is exceedingly important. When you are tired and not well-rested, your stress hormones increase. The best quality sleep occurs in the early part of the night, which is in accordance with the Sunnah of the Prophet (pbuh) who advised us to sleep right after Isha Salah. Sleeping early would also makes it easier to wake up for Fajar Salah.

xix. Be content with what you have

Allah (swt) says in the Quran, "So remember Me; I will remember you. And be grateful to Me and do not deny Me" (Quran 2:152). Most of us are not satisfied with what we have. We might be stressed about not getting that promotion, or unsatisfied with your job/salary, or tensed with your children etc. We should remember that there are people dealing with harder situations that what we are dealing with; some are homeless, jobless, or without children.

We must always be thankful for what Allah(swt) granted us. We might think that what we want is better for us but Allah (swt) knows what is truly best for us. Allah (swt) might be giving us what we need or Allah (swt) may be testing our Iman so that we may call upon Him and increase in piety. Stress cannot solve our problems, but it only causes more, especially to our health and social life.

So, we need to be happy with what we have, be patient, try to do your best and ask Allah (swt) for guidance.

Conclusion

Today stress has become an inevitable part of one's life. Following the teachings of the Quran and the sayings of Prophet Muhammad (pbuh) will not only help us overcome stress but will also help us to avoid it. Allah (swt) himself has sent tranquility into our hearts so that we are not stressed. Allah (swt) says in the Quran, "It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their (present) faith" (Quran 48:4). Thus, tranquilityis a sign of strong faith while worries and stress is a sign of weak faith.

Chapter – 26

Change Management

Introduction

Change Management is an approach to transform individuals, teams, and organizations from a current state to a desired future state. It is an organizational process aimed at helping change the stakeholders to accept and embrace changes in their business environment. In some project management contexts, change management refers to a project management process where changes to a project are formally introduced and approved. Kotter defines change management as the utilization of basic structures and tools to control any organizational change effort. Change management's goal is to minimize the impact of change on workers and avoid distractions. Today change management has become one of the hot topics for discussion in the corporate world. Let us see what Islam has to offer on change management.

Levels of Change Management

Islam talks about change at three different levels, i.e., individual, social and political level. Individually Islam talks about changing oneself, to shun bad habits and imbibe good habits and character. At the social level Islam talks about creating a society where everyone is given justice and eliminate all kinds of injustices which are prevailing in the society. At the political level Islam talks about replacing the man-made laws with the laws given by Allah (swt). From the Quran we can learn that Abraham (pbuh) strived to bring change at three levels, within himself, within his family and society and within the leader of the time. The following is the detailed explanation about the various levels of change which Islam has to offer:

i. Individual Level

Allah (swt) talks about change by placing a criterion before the people. Allah (swt) says in the Quran, "Indeed, Allah will not change the condition of a people until they (first) change what is in themselves." (Quran 13:11). In the verse, Allah (swt) makes it clear, that He will not change the condition of the people unless and until the people first strive to change themselves. So, the first thing what we learn with respect to change is, if we need to witness change, it has to start from our own self. The Quran commands people to forbid lying, backbiting, spying, suspicion, fraud, extravagance, arrogance, hoarding, mischief, corruption, mockery, ridiculing, hypocrisy, interest, wine, gambling, adultery and theft and on the other hand the Quran commands the individual to be dutiful to parents, give the due to needy, to show kindness to neighbours, justice to relatives, help the orphans, exhibit cooperation, keep promises, be honest, be truthful, be tolerant, be punctual, be kind, do justice, be generous and have a forgiving nature. It is a process of changing the person, removing the bad habits and inculcating the good ones.

ii. Society Level

The next objective of the Quran was to change the society and the reason behind sending Prophet Mohammed (pbuh) was again to change and bring in a positive social reform, so that it could become a better place to live in. Not only Prophet Muhammed (pbuh) but all the Prophets who were sent, were sent with an ultimate goal to change the society in which they live in. Allah (swt) also says in the Quran, "(This is) a Book which We have revealed to you, (O Muhammad), that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy." (Quran 14:1). This is a significant purpose for which the Quran

was revealed, that is to bring people from the darkness of wrong beliefs and actions into the light of faith and righteous deeds. The responsibility of the Prophets was to put efforts to bring people to light through dawah and communication, explaining and reminding, by educating and counseling, and it is the task of Allah (swt) to guide people to accept this light.

In the world before Prophet Mohammed (pbuh), reading was generally used to be the prerogative of the royal family, of the families of the nobles and aristocrats, and of the clerical and priestly classes. Others were often discouraged or even prevented from learning to read and write. In some instances, they were punished. This is how the world was before Prophet Mohammed (pbuh). The situation changed completely after Prophet Mohammed (pbuh). When we analyse the life of Prophet Mohammed (pbuh), the first commandment given by Allah (swt) was not to pray, was not to do dawah, was not to give charity, was not to fast, but the very first command given by Allah (swt) was to read. Iqra (Read), said the Quran to the world in the middle of the 7th century, and the world never looked back from there on. Today, in the 21st century, learning to read and write is one of the most pressing and popular priorities throughout the world, no matter what one's race, religion, class, age or gender. The gift of universal male and female literacy, across races and classes, is one of the most profound ways in which Prophet Mohammed (pbuh) changed the world.

iii. Political Level

Islam addressed the aspect of political change. A change that will bring justice, a change that will bring Allah's law, a change which will make Allah's law superior, a change that will establish Allah's law and make it dominant over all the others ways of life. Allah (swt) says in the Quran, "To establish the religion and not be divided

therein" (Quran 42:13). Allah (swt) also says, "The religion of truth to manifest it over all religion" (Quran 48:28).The objective of sending the messengers was also to bring a change in the system. Allah (swt) says in the Quran, "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion" (Quran 9:33 and 48:28). This is the final and ultimate change which the Prophets looked forward to and this change was anticipated with an objective to attain peace and justice.

Methodology for Implementing Change

The following are the methodologies offered by Islam for implementing change:

i. Consciousness of One God and the Hereafter

Allah (swt) did not send down all the laws at one time. The Quran was sent down over a period of 23 years. In the first 13 years of Makkah, none of the laws were sent down. As a matter of fact, if you analyze the Makkan Surahs, they all talk about Tawheed, Shirk, Day of Judgment, and Hell, Heaven etc. This was done in order to first build up the faith of the believers. Then in Madinah, the laws were sent down.

Ayesha (ra) once said, "The first verses of Quran were related mostly to heaven and hell and then after a long time when the people's hearts had softened, the specific commands to desist from adultery and drinking were revealed in Quran". This shows that for people to change, the concept of heaven and hell has played a very important role. Before imposing any law, rule or regulation, it is very much important to make them conscious about the hereafter as it would make the change process easier.

ii. In Stages

Quran came down according to the needs and problems faced by the society. The verses were revealed

according to the growth of ideologies and concepts, according to the progress of the general social life, and according to new challenges faced by the Muslim community in its practical life. One verse or a few verses would be revealed according to the special circumstances and events, and they would answer questions which arose in the minds of the people, would explain the nature of a particular situation, and would prescribe a way of dealing with it. These verses would correct their mistakes, either of understanding or of practice, would bring them closer to Allah (swt), and would explain to them the wisdom of the various aspects of the universe in the light of Allah's attributes. This teaches us that, people change gradually and not just overnight. This is the wisdom which we should even apply today. That if there is a sinner who wishes to turn back to Allah (swt) or a person wishes to change himself, he doesn't conform to all the laws and quit all the sins he does overnight but rather it takes time and the change is witnessed gradually.

From the Quran we also learn that whenever change is implemented, it should be implemented in stages and not all of a sudden. In order to bring in change, the Quran has adopted a natural process. Allah (swt) says in the Quran, "We have revealed this Quran little by little so that you may recite it to people at intervals, and We have revealed it gradually." (Quran 17:106). This step by step change has proved to be very effective and successful.

Drinking was a part of the lives of the people at the time of Prophet Muhammed (pbuh). When alcohol was prohibited in Islam, it was not prohibited with just one command; it was prohibited in three stages. Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibit intoxicants. In the first stage, Allah (swt) says in the Quran, "They ask you about wine and gambling. Say, "In them is great sin and (yet, some) benefits for people. But their sin is greater than their benefit"" (Quran 2:219).

The verse commands people to not indulge in it as the sin is greater than its benefit. In the second stage, Allah (swt) says in the Quran, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying" (Quran 4:43). This verse commands people not to approach prayer when they are intoxicated. And in the final stage, Allah (swt) says in the Quran, "O you who have believed, indeed, intoxication, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Quran 5:90). This verse finally commands people to abstain from the consumption of Alcohol completely. Allah (swt) through the verses of the Quran mentally prepared them to go away from alcohol and finally stop its consumption.

After finally prohibiting alcohol, in the next verse Allah (swt) also explains the reason why it prohibited. Allah (swt) says in the Quran, "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" (Quran 5:91). This verse also made it easy for people to stop their consumption of Alcohol. From this we also learn that, when we impose a change it is also necessary to explain the benefit for implementing change so that it will make it easier for people to accept it and adopt it.

Resistance to Change

Many people will resist change, but we have to understand that resisting change is in the nature of Human beings. People will give many excuses when a new task is given to them. When we see the life of Prophet Moses (pbuh), when he was given the task by Allah (swt), he gave excuses like, fear of getting killed, fear that the people may deny him and fear that the people might punish him.

(28:33; 26:12 and 20:45), by this we understand that resistance to change is in the nature of Human being.

Motivation for the Change

Prophet Muhammed (pbuh) also motivated people to change any wrong thing they witness. As he (pbuh) once said, "He among you, who sees something that is disapproved (of by Allah), should change it with his hand. If he cannot do that, then let him change it with his tongue. If he cannot do that, then let him change it within his heart (by always disliking what is evil or harmful) and that (the last option) is the weakest (or lowest) of faith" (Muslim).

Conclusion

In order to have a comprehensive change we need to change ourselves and then we should work towards the reconstruction of the society in the light of the Quran and Sunnah. If we are unable to change ourselves then we will never be able to change the society. We should not accept anything and everything as and when it comes but we need to question it before accepting. The life of Prophet Abraham (pbuh) is the best example of asking questions before accepting anything. The change which is made should be from negative to positive, from darkness to light, falsehood to truth and from bad to good. In the current society if we make changes as per the Quran and Sunnah, like prohibiting interest, imposing capital punishment to rapists, banning dowry, banning prostitution, banning alcohol, banning pornography, etc., the society would become more peaceful and prosperous.

If one has to learn change management, he has to learn it from the life of Prophet Mohammed (pbuh). During the short period he changed the complete society. From paganism and idolatry to submission to one true God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and anarchy to disciplined living, from

utter bankruptcy to the highest standards of moral excellence, from absolute backwardness and ignorance to the epitome of knowledge, science and civilisation. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, He (pbuh) changed the human thought and behaviour for all times to come. The human history has never witnessed such a complete change of a society or a place and all these unbelievable wonders in just 23 years.

Chapter – 27

Knowledge Management

Introduction

Knowledge Management refers to a multi-disciplined approach to achieving organizational objectives by making the best use of knowledge. It focuses on processes such as acquiring, creating and sharing knowledge and the cultural and technical foundations that support them. Knowledge Management is also explained as a process of seeking, developing, sharing, and effectively using knowledge. It is one of the debated topics today in both industry and academic research. Data and information is not knowledge until we know how to dig the value out of it. That is the reason why there is a need to have a knowledge management system.

During the time of the Prophet (pbuh) education was not entirely unknown to the Arabs; there was no educational system worth the name. Islam, therefore, evolved a system of education most suited to the need of the spread of its message and mission. It laid great emphasis on the acquisition of true knowledge and its speedy diffusion. The Prophet (pbuh) himself took keen personal interest in the education of his followers. As a result, within a very short period the entire situation changed and in a country where only a few years back people familiar with the art of reading and writing could be counted on one's fingers came up a multitude of people well-served in this art.

Importance of Knowledge Management

Seeking knowledge has a significant importance in Islam. Prophet Muhammad (pbuh) has always encouraged his companions to seek knowledge. Prophet Muhammad

(pbuh) said, "Seeking knowledge is a duty on every Muslim" (Bukhari). In the hadith Prophet (pbuh) makes it an obligatory act to gain knowledge. Muslims should exercise their minds and seek knowledge and discover new thing and this can only happens when one is constantly struggling to gain knowledge.

Attitude towards Seeking Knowledge

One day, Moses (pbuh) delivered such an impressive sermon that all who heard it were deeply moved. Someone in the congregation asked, "0 Messenger of Allah, is there another man on earth more learned than you?". Moses replied, "No", believing so, as Allah (swt) had given him the power of miracles and honoured him with the Torah. However, Allah (swt) revealed to Moses (pbuh) that no man could know everything, nor would one messenger alone be the custodian of all knowledge. There would always be another person who knew what others did not.

Then Moses (pbuh) realised that he was not the most knowledgeable person on the earth and asked Allah (swt) where the man was and he would like to meet him and learn from him. Allah says in the Quran, "Moses said to him, "May I follow you on (the condition) that you teach me from what you have been taught of sound judgement?"" (Quran 18:66). This shows how Prophet Moses (pbuh) being such a great personality was ready to seek knowledge from anyone who is more knowledgeable than he was. From this we learn that one should always be ready to seek knowledge from wherever possible.

Principles of Knowledge Management

i. Sharing

Once, there was a ship with two compartments. The travelers in the lower compartment had to go to the upper compartment to fetch water and this troubled the people in upper compartment. The people in the lower compartment

then thought "Let us make a hole in the lower compartment of the ship and get water (from the sea), saving those who are above us from trouble". So, if the people in the upper compartment let the others to do what they suggested, all the people of the ship would be destroyed, but if they prevent them, both parties would be safe (Bukhari). This hadith explains two things, firstly, the people who have knowledge should share it with others, and secondly, if they do not share the knowledge then both the parties will have to face the consequences.

Knowledge sharing, which is an integral part of Knowledge Management, plays such a significant role in one's life that it helps a person, even after his death. Prophet Muhammad (pbuh) said, There are three things that continue to benefit a (believing) person even after his death, charity which he had given (which continues to benefit others), beneficial knowledge which he had left behind (i.e. authored or taught), and supplication on his behalf by a righteous child" (Muslim).

On one side, Prophet Muhammad (pbuh) commanded people to gain knowledge, on the other side, he (pbuh) commanded people to spread the message. Prophet Muhammad (pbuh) said, "Convey from me, even if it is one verse" (Bukhari). The hadith stresses the importance of acquiring knowledge of the Quran and Hadith and imparting it to others. Regardless of whether one has a little knowledge or a great deal, he must communicate it to others. Prophet Muhammad (pbuh) sent instructors and spiritual guides to different parts of the world, from Egypt to Iran and from Yeman to Caucasia to spread the knowledge which they had learnt.

ii. Effective Utilisation

Prophet (pbuh) said, "Do not attain learning in order to express pride before the scholars, nor by its help quarrel with foolish people, nor through it try to overwhelm

meetings, but he who does so, his destination is fire" (Ibn Majah). The purpose of seeking knowledge of the religion is to be in a better position to seek Allah's pleasure. All Muslims are required to obtain that knowledge by which they may enter Paradise and escape the hell fire. Ignorance is not bliss, for we will be held accountable for that which we could have found out. If we acquire this knowledge to seek worldly gain then it will be rejected by Allah (swt). Knowledge that is gained so that we may show it off and appears knowledgeable becomes a source of destruction.

Prophet (pbuh) also said, "Knowledge from which no benefit is derived is like a treasure out of which nothing is spent in the cause of Allah" (Tirmidhi). A person who has been given a lot of wealth but does not purchase paradise with it is also a fool. Whatever comfort you can buy in the world with your wealth, will nevertheless be taken away from you at your death. If instead, you use your wealth to purchase paradise, you will have bought the best of luxuries that will never be taken away from you. By the same token, knowledge of Islam is a treasure that can be utilized to purchase paradise by bringing one's feelings and actions in line with what one has learned. Only then is the knowledge will be of lasting benefit to the person. A person who is not able to earn Paradise from his knowledge of Islam is but a loser. His case is comparable to that of the person who has treasure but does not use it to purchase Paradise.

iii. Preservation

Prophet Muhammed's (pbuh) job was not only to communicate the message to the people around him but also to the billions far away, who come in future till the Day of Judgment. Thus, he (pbuh) had to take steps to preserve the divine knowledge which came from Allah (swt). Three different methods were adopted to preserve the Quran. Firstly, he (pbuh) would ask the scribes to write it down, as and when it was revealed. Secondly, he (pbuh)

ensured that many companions memorize the Quran. Thirdly, a considerable number of the literate Companions kept a private record of the text of the Quran. The verses of the Quran were written on pieces of leather, bones and palm leaves. The aspect of preserving knowledge is so very important, that Allah (swt) takes the responsibility to do the same. Allah (swt) says in the Quran, "Indeed, it is We who sent down the message (i.e., the Quran), and indeed, We will be its guardian" (Quran 15:9). Thus, the Quran has been preserved in both the oral as well as written form in a way no other religious book in history has.

Importance of Knowledge Management

The following are the various levels of knowledge management:

i. Individual Level

a. Allah (swt) says in the Quran, "...Only those fear Allah, from among his servants, who have knowledge..." (Quran 35:28). Muslims must continue to pursue knowledge, as long as the breath of life remains in his body. The fact that Allah (swt) has raised the status of those who have knowledge, and described them alone as truly fearing Him, should be enough to encourage the Muslim to apply himself to seeking knowledge.

b. Allah (swt) says in the Quran, "...Say, "Are those who know equal to those who do not know?" Only they will remember (who are) people of understanding" (Quran 39:9). No one truly fears Allah (swt) except those whose minds are enlightened enough to see the greatness and power of Allah (swt) manifested in the creation of the universe and all living things, and these are the people of knowledge.

c. Allah (swt) says in the Quran, "...And say, "My Lord, increase me in knowledge" (Quran 20:114). In the

verse, Allah (swt) teaches people to also pray to him to increase one's knowledge. These verses clearly show the importance which Islam has given to seeking knowledge and the overall process of knowledge management.

d. Once Safwan Bin Assal Al-Muradi (ra) came to the Prophet (pbuh) in the mosque and said, "O Messenger of Allah, I have come seeking knowledge." The Prophet (pbuh) told him, "Welcome, O seeker of knowledge. Truly the angels surround the seeker of knowledge with their wings; gathering around him in ranks one above the other, until they reach the first heaven, out of love for that which he seeks". This shows how noble and significant the act of gaining knowledge from the point of view of Prophet (pbuh) is.

e. Prophet Muhammad (pbuh) also gave a principle of managing once knowledge which is in the form of a supplication. He (pbuh) once said, "Ask Allah for beneficial knowledge and seek refuge in Allah from knowledge without benefit" (Ibn Majah).

ii. Group Level

a. Prophet Muhammad (pbuh) gave high importance to transformation of knowledge as well and never missed any opportunity to make effective utilization of people who had knowledge. After the Battle of Badr, about 70 of the unbelievers were taken as the prisoners of war. They were educated people. The Prophet (pbuh) announced that if any one of them would teach ten Muslim children how to read and write, he would be freed. The knowledge some captives possessed was their wealth and become their ransom. This was the first school in the history of Islam in which all of the students were Muslims, and all of the teachers were from the enemy rank. Prophet (pbuh) demonstrated the importance of knowledge, whether in peace or in war,

knowledge (learning, reading and writing) provides people with essential skills and also give them dignity.

b. Once Prophet (pbuh) came upon two groups of people in Masjid al-Nabavi who were engaged in two kinds of activities, one was praying and the other was having some scholarly discussion on some subject and said, "They are both engaged in what is good but one of them is superior to the another. These ones are praying and supplicating to Allah who, if He wills, may answer their prayer, but if He wills, may refuse them. Those ones are learning knowledge and teaching the ignorant, so they are superior. I was sent only as a teacher" (Mishkat Al-Masabih). Then, the Prophet (pbuh) joined the group of learned men.

c. Prophet (pbuh) said, "Allah, His angels and all those in the heavens and on earth, even ants in their ant hills and fish in the water, call down blessings on those who instruct others in beneficial knowledge" (Tirmidhi). There are many forms of knowledge which are available in the world, but the most beneficial knowledge is the knowledge which is beneficial for the people. The companions, in their study groups, would tell their students regarding each and every verse that they taught, "This verse is better than the world and all that it contains" The most beneficial knowledge is that which saves one from an eternity of suffering and brings one to an eternity of joy. Thus, the knowledge of greatest value is the revelation from Allah (swt), for only that has the power to bring us to eternal joy in the hereafter. This knowledge is what we should be most concerned about conveying. When we convey beneficial knowledge to others we cause all the angels and all other creatures in the heavens and on earth, including all the fish, birds, ants, etc., to send blessings on us.

d. There is no justification to stop inviting people to the path of Allah (swt). It is a duty upon every Muslim to learn something and pass it on. So much so that if a person knows even a single verse of the Quran, that is, a single injunction of Allah (swt), they should communicate it to others. Prophet Muhammad (pbuh) also said, "The best among you are those who learn the Quran and teach it" (Bukhari). He (pbuh) emphasized on the importance of gaining and spreading knowledge, that he (pbuh) declared them to be the best. By this we can understand the seriousness which he (pbuh) had towards spreading knowledge.

Sources of Knowledge

The following are the various sources of knowledge:

i. Quran

Among the various sources of gaining knowledge, the best source is the Quran. Prophet Muhammed (pbuh) said, "O Abu Dharr, if you learn one verse from the Book of Allah (Quran), it is better for you than to voluntarily pray one hundred rakahs; and if you learn a category of knowledge (religion), regardless if it is applied or not, it is better for you than to voluntarily pray one thousand rakahs" (Ibn Majah). The reason that acquiring religious knowledge has so much superiority over offering voluntarily prayer is because of the potential of much greater benefit to oneself and society as a result of knowledge of the Religion. The rules Allah (swt) has set out for mankind are for our worldly benefit, as well as for earning everlasting happiness and perfection that can only be enjoyed in the Hereafter. Even if a person does not initially translate their knowledge of right and wrong into action, the possibility exists that they may do so, as without guidance one wanders around blindly.

Prophet Muhammad (pbuh) has also said, "The most superior among you (Muslims)are those who learn the Quran and teach it" (Bukhari). Islam does not merely make knowledge incumbent upon Muslims to learn the Quran, but also encourages them to be share the knowledge of the Quran. Learning the Quran is a challenge in itself, being a teacher is even more so. However, neither learning nor teaching the Quran is merely an intellectual exercise. It requires a frame of mind that is ready to subject itself to the golden touch of its divine guidance. It is even truer for those who want to educate others about the Quran. To be an educator of Quran is among the highest and noblest pursuits for Muslims. When Muslims, who have received greater bounties from Allah (swt) in terms of talent and resources, would commit themselves to this pursuit and inspire their progenies to do the same, the Muslim society would chart a new course in history once again. One must remember that the Quran has come to change our lives by transforming our vision and outlook, our aspirations and desires, our behaviour and personality at both individual and collective level. Limiting the Quran to a scope narrower than our entire spectrum of life is a gross injustice to the mankind and the Quran.

The Quran embodies the final divine revelation from Allah (swt). A book of divine guidance that is capable of positively revolutionizing human personality deserves to be read. Prophet Muhammad (pbuh) said, "Study Quran (regularly) for it will act as an intercessor and entreat for its readers on the Day of Judgment" (Muslim). This shows that the knowledge of the Quran is important that it will act as an intercessor on the Day of Judgement.

ii. Life of Prophet Muhammad (pbuh)

After Quran, the next source of knowledge is the life of Prophet Muhammad (pbuh), as the Quran has itself said, "There has certainly been from you in the Messenger of

Allah an excellent pattern..." (Quran 33:21). In the last sermon, Prophet (pbuh) also said, "I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray" (Bukhari). From this we can learn that after Quran, one should look towards the life of Prophet (pbuh) to gain adequate knowledge.

Methods of Handling Knowledge

Prophet (pbuh) said, "An example of the guidance and knowledge with which Allah has sent me is that of a rain that falls on different kinds of lands. One land is good; it accepts water and produces vegetation and grass in plenty. Another kind of land is dry with a solid bed that preserves the rain water so that people can drink and irrigate from it. The third kind of land is porous that can neither retain water nor produce vegetation. This is the example of those who acquire knowledge of the religion and benefit from that which Allah sent me with, and of those who do not take heed and insist on rejecting Allah's Guidance" (Bukhari).

The hadith brings forth three different ways of managing knowledge with the example of rain and land. The Prophet (pbuh) relates the knowledge of Islam to rain, because both are causes of life. Rain is the cause of life for the body, while knowledge is the cause of life for the heart. Thus, just as there are three kinds of lands or soil, there are also three kinds of hearts. The first is fertile land which accepts water and is ready to produce vegetation. When rain falls on it, it absorbs the water eagerly, giving rise to all sorts of pleasant vegetation. This is the example of a healthy, pure, and intelligent heart, which embraces knowledge, is guided by its intelligent nature, and thus blossoms wisdom and faith. It is eager to take knowledge, and ready to bear fruits.

The second kind of land is hard. It can hold water as a reservoir does and can be used to drink or irrigate from.

This is the example of the heart that preserves knowledge so as to convey it accurately to others. But this person cannot extrapolate or derive conclusions from the knowledge himself. The third kind of land is barren. It is incapable of producing vegetation or even holding water. No matter how much rain falls on it, it does not benefit by it. This is the example of the heart that does not accept any knowledge or wisdom at all.

The first example applies to a learned man who teaches knowledge, and who calls people to Allah (swt) with clear guidance; such are the inheritors of the Prophets. The second applies to one who preserves the knowledge and transmits what he hears precisely. The third applies to one who neither accepts Allah's Guidance nor benefits from it.

Conclusion

Knowledge is life for one's soul and fuel for one's character. Islam has placed high importance to Knowledge Management. It has focused on gaining, preserving, sharing and effective use of knowledge that he (pbuh) addressed this aspect of knowledge in his last sermon. Prophet (pbuh) said, "All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people". Thus he (pbuh) encouraged people to share the knowledge which he is leaving behind. He (pbuh) also clarified that the two sources of knowledge which he is leaving behind is the Quran and his example.

Chapter – 28

Conflict Management

Introduction

Conflict management involves implementing strategies that limit the negative aspects and increase the positive aspects of a conflict at a place where the conflict exists or originates. Further, the main objective of conflict management is to enhance the learning and outcome of any group. It is a practice of identifying and handling conflict in a sensible, fair, and efficient manner. Conflict management requires effective communicating, problem solving and negotiating skills with a focus on interests.

Conflict is an inevitable phenomenon of human life. Islam is literally derived from the word 'Silm', which means peace. Everyone strives for peace, which can be established only in the absence of conflict. In fact, in the very beginning of humanity, in Heaven, after the creation of Adam and Eve, we see the conflict between Adam, Eve and Satan.

Mechanisms to Avoid Conflict

Allah (swt) says in the Quran, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (Quran 49:13). When a person has a strong belief that all the human beings are created from one male and female, he tends to develop a sense of brotherhood and co-operation, which eliminates all sorts of conflicts. Thus, the Quran aims to avoid conflicts from the grass root level, through this verse. To supplement the verse, Prophet Muhammad (pbuh) said, "O people, Your God is one and

your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person,except in piety" (Ahmed).

Conflict Management from the Life of Prophet Muhammad (pbuh)

During the life time of Prophet Mohammed (pbuh), he (pbuh) encountered many conflicts which he resolved in the most beautiful manner. All the conflicts which he resolved are a benchmark for entire mankind. Sometimes the conflicts were related to the Muslims and sometimes related to the non-Muslim, but he resolved them in the best possible manner irrespective of the religion. He resolved the conflicts with the basic principle of justice. Even before he became the Prophet, he (pbuh) has resolved major dispute between the people of Makkah. Allah (swt) granted Prophet Muhammed (pbuh) the special gift to resolve conflicts and disputes. Prophet (pbuh) also motivated people to resolve conflicts. There is a great reward for those who facilitate reconciliation between conflicting parties. Prophet (peace be upon him) said, "Shall I not inform you of something more excellent in degree than (voluntary) fasting, prayer and almsgiving (sadaqah)?" The people replied, "Yes, Prophet of Allah!" He said, "It is putting things right between people. Spoiling relations is the shaver" (Abu Dawood).

A conflict leads a person not to speak with one another, thus Islam discourages people to stop speaking with one another on the basis of the conflict. The Prophet (pbuh) said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah (swt). It is not lawful for a Muslim to stop talking to his brother (Muslim), for more than three days" (Bukhari

and Muslim). Thus speaking with one another will reduce the enmity among people and will help in resolving the conflict.

Methodologies to Avoid Conflict

The following are the methodologies offered by Islam to resolve conflict:

i. Agreement

a. When some people of Makkah wanted to establish a committee to suppress violence in their society, he (pbuh) immediately joined them as he could play a role in resolving conflicts. In the absence of central authority in Makkah, the battle broke out between the 'Quraish' and the 'Qais' tribe. As a result of the war, the law and order of Arabia had been broken; society became unsecured to live in; numbers of lives were lost; people were oppressed, hijacked, robbed, etc. During this scenario, 'Hilful Fudul' (agreement created by various Makkans) was drafted; it was an oath to resolve chaos, disorder and conflict in the society of Makkah. The agreement was framed under the leadership of Prophet Muhammed (pbuh). In the agreement, they took up a promise to vindicate the rights of the weak and the oppressed against tyranny, to defend the helpless, travelers and foreigners against coercion and to prevent all sort of disturbances of peace. This agreement played an important role to establish peace in Arabia and history remarks that there were no more wars or injustices that took place for many years after its formation.

'Hilful Fudul' was a unique agreement which resolved various social problems. It protected citizens from all sorts of injustice and also helped to minimise the conflicts which would prevail between the two rivals. Through this agreement Prophet Muhammed (pbuh)

was free from sorts of wars and created a third party alliance and worked as a mediator between the two hostile oppositions. He (pbuh) used the experienced method of unity of conscious people on this issue of humanity. As a result, with their justified advice and action, Arabia got back its peaceful society after a long time.

b. When Prophet Muhammed (pbuh) along with his 1400 followers (the companions) went to Makkah to perform Hajj, they were stopped by the 'Quraish' at a place called 'Hudaybiya'. There, the Prophet (pbuh) signed an agreement, which included the most noteworthy clause, i.e., the peace pact for ten years between the two parties, resolving all types of conflicts. This agreement ended the rivalry between the Makkans and Madinites forever. Prophet Muhammed (pbuh) in this scenario used many methods to resolve the forthcoming dispute. Firstly, Prophet Muhammed (pbuh) adopted the policy of avoidance, to stay away from fighting with the army of the 'Quraish'. Secondly, Prophet Muhammed (pbuh) showed an immense tolerance to regulate the ceasefire, as he kept patience over the cruelty of Makkahns that they did with his messengers. This incident from the life of Prophet Muhammed (pbuh) probably is the greatest example of conflict management.

When the treaty was being drafted, the representative of the Makkan unbelievers raised his objection to the use of the title "Messenger of Allah" for Muhammed (pbuh). Thereupon the Prophet (pbuh) directed Ali, his scribe, to strike it out and replace it with Muhammed bin Abdullah. Ali declined to do so. Then Prophet (pbuh) took the pen from his hand and struck out the title, "Messenger of Allah", and inscribed the words Muhammed bin Abdullah. In this case, Prophet Muhammed (pbuh) resolved the conflict by compromising with the opposition party.

At the first sight, the treaty seemed as an insulting one for the Muslims, as most of its clauses went against the Muslim's interest. He (pbuh) welcomed the disgraceful agreement and showcased his vision in managing the conflicts. The treaty of 'Al-Hudaibiyah' was an apparent victory for the Muslims as they got an opportunity to communicate with the people of the other tribes and received an opportunity to spread the message of Islam in the International arena.

ii. Involving the Stakeholders

On the occasion, when 'Kaabah' was reconstructed by the 'Quraish' along with the other clans of Makkah, there arose a dispute among the tribes on the matter that who shall place the sacred 'Black Stone' in the southeast corner of 'Kaabah' and each tribe wanted to have the honour of placing it. In such circumstance, Prophet (pbuh) took up the issue and resolved it with great wisdom and in a friendly manner. He spread his cloak on the ground and placed the stone upon it. He then asked the representatives of each tribe to lift the cloak together. When the 'Black Stone' reached the required height; he (pbuh) placed it in its place. Everyone was pleased with the solution given by Prophet (pbuh) and a bloodshed dispute ended with peace and happiness.

iii. Firmness on the Ideology

When Prophet (pbuh) started inviting people to Islam, the non-Muslims were strongly against him as he (pbuh) was preaching something against their beliefs and against the tradition of their forefathers, and from there on the religious conflict between the believers and non-believers began. They tried to kill him, offer him wealth, honour, beautiful women, leadership and power, but he (pbuh) did not accept any of this. The sacrifice, patience, tolerance, avoidance of violence and standing firmly on the Islamic

ideology, made the non-believers to calm down on the conflict which they had with the Muslims, as they realised that the Prophet (pbuh) would not agree to any of their terms and conditions.

iv. Bring People on Common Terms

Before the migration of Prophet (pbuh) to Madinah, the city of Madinah had no central authority like other cities of Arabia. Tribes and clans were ruled by the will of their own leaders. Besides the Jewish colony, primarily Madinah was divided into two famous tribes, 'Aws' and 'Khazraj'. A long standing enmity divided these two parties. The conflict between 'Aws' and 'Khazraj' were communal in nature primarily backed by the honour and superiority of their own tribe. Both of them used to claim one's supremacy over the other and even did not hesitate to harm the other for their own benefit. In this case, Prophet (pbuh) strived to resolve this conflict.

He (pbuh) mediated between them not by the tribal customs, but by a common issue, that was Islam. He centralized their thoughts from their own tribe to the teachings of Islam. He (pbuh) gave the similar honour and treatment to the rival parties and made them understand the significance of Islam in the world and the hereafter. Besides this, he launched the notion of Islamic brotherhood so that they begin to think of every Muslim as their brother irrespective of colour, caste and tribe. The brotherhood of Islam was imbibed in such a manner that the enmity vanished and was never back.

v. Setting Rules and Regulations

After migration to Madinah, the Prophet Muhammed (pbuh) had to perform some noteworthy acts to establish a safe and secured state in Madinah, among which 'Madinah Charter' was one of the greatest works. Prophet (pbuh) tried to create a commonwealth by uniting these groups and

called everyone together for a mutual adjustment and cooperation whereby risk of conflict might be avoided and the security of Madinah would be maintained. In this context, Prophet (pbuh) consulted with the representatives of each party and filed a charter for the citizens of Madinah. This agreement was also the first written charter in the history of the world.

This was a combined process to resolve and to prevent the upcoming conflicts. As Jews were a mentionable figure at Madinah and were very capable to create domestic hazards, they had to be well treated. But getting all the power of authority, Prophet Muhammed (pbuh) not only treated them well but also gave them the equal rights and status. Because he knew that discrimination creates disputes, and hence he was not ready to give any chance of it under his leadership in Madinah. This diplomatic foresight directly compelled the Jews to obey his role. On the other hand, by the formulation of the agreement, he litigated the matter under the supreme court of justice. As both parties were equal before law no one had the right to break the law and order of the state of Madinah and it ultimately helped to avoid any sort of conflict among the citizens.

Conclusion

Conflict is an inescapable part of our daily lives which fluctuates a lot for its various ingredients. Even with a slight change of place, time and circumstances it reacts in a different mode. To establish peace and justice in the human society, Islam emphasizes on conflict management. The Quran and the life of Prophet Muhammed (pbuh) provide us with complete principles in conflict management. Prophet Muhammad's (pbuh) method to resolve conflicts were really excellent; he (pbuh) adopted a natural way, joined a group to manage conflicts, made right use of his power, gave equal rights and status to rival parties, shared

common interests, firmly stood by his ideology, launched the notion of brotherhood, sacrificed, cooperated with people, showed immense tolerance to regulate the ceasefire and had patience during the entire course of action. All this helps to build a peaceful state at an individual and collective level.

Chapter – 29

Time Management

Introduction

Time management refers to a range of skills, tools, and techniques used to manage time while accomplishing specific tasks, projects and goals. This set encompasses a wide scope of activities which include planning, allocating, setting goals, delegation, analysis of time spent, monitoring, organizing, scheduling, and prioritizing. Initially, time management was in reference to just business or any work, but eventually the term broadened to include personal activities as well. A time management system is a designed combination of processes, tools, techniques, and methods.

We have reduced the average working hours to about half what they were one hundred years ago. We today have more free time available than our forefathers dared to dream of. But what has happened? We do not know how to use the newly gained free time; we try to kill the time we have saved, and are glad when another day is over. If we can manage your time, we can do anything. We all hear about time management and its importance and people often rebuke us for the way we manage our time, but rarely have we come across a concise methodology on how to manage time. In order to understand how to manage time, we need to grasp what time management is about. Contrary to popular thought, time management is not about managing your time, because technically, you cannot manage something on which you have no control. Putting it in simple words, time management is about managing yourself in a way that you make use of the time sphere that you are in. Today the concept of time management has

become very relevant due to modern day distractions such as social media, video games, mobile phones, etc.

Man needs to be cautious as to how he spends his time. Generally people spend their time in various routine activities and do not realised how time has passed. A study shows that people throughout their life spend 8 days of it tying their shoes, 1 month waiting for the traffic lights to change, 1 month at the barber shop/beauty parlour, 1 month for dialing a telephone/mobile, 3 months riding elevators and using the stairs (in big cities), 3 months for brushing their teeth, 5 months waiting for the bus, 6 months for taking a bath, 2 years for reading books, 4 years for eating, 9 years for earning a living, 10 years watching television and 20 years sleeping. Thus, one should be very alert as to how he is spending his time and avoid prolonging any of their routine activities as it will eat up their time.

Time Management from the Life of Prophet Muhammad (pbuh)

The life of Prophet Mohammed (pbuh) is the best example for us to learn how to manage time. Prophet Mohammed (pbuh) during the short period of 23 years revolutionised the society, from paganism and idolatry to submission to one true God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and anarchy to disciplined living, from utter bankruptcy to the highest standards of moral excellence, from absolute backwardness and ignorance to the epitome of knowledge, science and civilisation. He (pbuh) preached a religion, founded a state, built a nation, laid down a moral code, and initiated numerous social and political reforms. He (pbuh) revolutionised the human thought and behaviour for all times to come. The human history has never witnessed such a complete transformation of a society or a place and all these unbelievable wonders in just over two decades. This

shows how well he (pbuh) managed his time to accomplish the task.

Importance of Time Management

i. Allah (swt) says in the Quran, "By time, Indeed, mankind is in loss, Expect for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience" (Quran 103:1-3). In the beginning of the chapter, Allah (swt) takes an oath on time. Anything that Allah (swt) swears by in the Quran is a significant matter. The word 'time' particularly signifies the quick and speedy passage of time. Thus, the chapter state that a person who done not use his time in believing, doing righteous deeds, enjoining people to truth and enjoining each other to patience are among the people who will be under loss.

ii. Prophet Mohammed (pbuh) said, "There are two blessings which many people lose, (they are) health and free time for doing righteous deeds" (Bukhari). In this hadith, Prophet (pbuh) had made it clear that people will have free time but they will lose it. Thus, considering time to be a great bounty and utilizing it effectively will make us successful and we will stay away from being losers.

Principles for Time Management

The following are the two principles of time management which Islam has to offer:

i. Priority

Once Prophet (pbuh) said, "When the Iqamah is called, no prayer should be performed except the obligatory prayer" (Muslim). The hadith gives us the basic principle of time management. When the Iqamah has been announced, it is not permissible to offer any other prayer, whether it is

Sunnah or Nafil. This basically teaches us to give priority to things which are of more importance and then to things which are of less importance. By this the person will be able to manage time effectively when he give preference to activities which are more important.

ii. Punctuality

The Prophet (pbuh) said, "When prayer has already started, do not walk quickly to join in. Proceed calmly and reposeful manner; then join in whichever part you catch up, and complete whichever part you missed" (Bukhari and Muslim). Thehadith basically addresses the etiquette to be followed to before performing Salah. From this we learn that one should not run to catch Salah, and if one should not run then he should come on time or before time to Salah. Thus, Islam not only gives us a lesson being punctual but it also trains us to be punctual.

Guidance for Effective Utilisation of Time

i. Allah (swt) says in the Quran, "Indeed Allah has purchased from the believers their lives and their properties (in exchange) of that they will have Paradise" (Quran 9:111). It is not unusual for Allah (swt) to use the metaphor of business to describe the life of this world and our purpose in it. This verse states that Allah (swt) has already purchased our time in this world. Thus, one should make use of the time as per the command of Allah (swt) and he has no right to make wrong use or waste this time as it does not belong to him. This verse ultimately instructs the person to effectively utilize his time.

ii. Allah (swt) says in the Quran, "So when you finished (your duties), then stand up (for worship)" (Quran 94:7). To be free here means to be free from all occupations, engagements or work, but here especially it means to be free from missionary work. The idea is

that when there is no other work then you should busy yourself in prayer, as prayer is the best occupation. Prophet (pbuh) also used to engage himself in prayer after all his engagements. Thus, the Quran instructs us to make use of our free time in the worship of Allah (swt) as it is the best occupation. This also helps us to understand the importance what Islam has given to time.

iii. Prophet Mohammed (pbuh) said, "The feet of a servant will not move on the Day of Judgment until he has been questioned about four things. His life - how he spent it, his knowledge - how he acted upon it, his wealth - where he earned it and how he spent it and his body - how he used it" (Tirmidhi). The hadith contains two key principles with respect to Islam's approach to time management, a sense of urgency to our life and expressing thanks for our blessings. The whole language of this hadith points to the limited nature of our life and how time is running out. The first question on the day of judgement is going to be about how we spend our life, which is nothing but our time. Thus, we should make effective utilisation of our precious time given to us, as on the day the judgement our feet will not move unless we answer to Allah (swt) as to where we spent the precious time which was given to us by Him.

iv. Prophet Mohammed (pbuh) said, "Seize the opportunity of five things before five things come to you, your life before your death, your health before your illness, your free time before your time of occupation, your youthfulness before your old age and your time of wealth before your time of poverty" (Al-Hakim). The youths spent their youthful days in forbidden things and desires; they did not seek the pleasure of their Lord or put forth good deeds by which they can attain happiness when they meet Him.

Theirs is a loss upon loss and regret upon regret. This is because they wasted the opportunities provided for them. Free time is also a blessing that Allah (swt) bestows upon His servants. So if Allah (swt) blesses someone with free time and he does not show the gratitude for this blessing through deeds that can elevate him or bring prosperity to his society or strengthen his nation but instead spends it in fun and pastime and sinful words and deeds thereby wasting that precious time, such a person is in a serious and irrevocable loss.

v. Prophet Mohammed (pbuh) said, "Rise early to earn your living and do your affairs, for it brings about blessing and success" (At-Tabarani). Prophet Mohammed also said, "O Allah, bless my nation's early rising. If he dispatched an army or a division, he did that early in the morning." (Abu Dawood). He (pbuh) always demanded that work should start early in the morning, so that time would be utilized effectively. When a person starts his day early in the morning, then he will have a lot of time to do various activities and will ultimately increase his level of productivity.

Guidance for Avoiding Wastage of Time

i. Allah (swt) in Surah Al-Muminun talks about the believers who attain true success. Allah (swt) says in the Quran, "And they who turn away from ill speech" (Quran 23:3). In this verse, Allah (swt) emphasises on not wasting the time on useless and unproductive activity. A true believer is he who is always conscious of his duties. One should imagine himself being in the world as though he is in an examination hall where he is taking a test and it is required of him to complete his examination. Such realisation makes one behave in the manner of a serious minded student who, while seated

in the hall, fully concentrates on the examination, knowing that the time allocated to him to complete the test is very short.

ii. Once, Prophet (pbuh) said, "It is the excellence of a man's faith that he gives up meaningless work" (Tirmidhi and Ahmad). One way of effectively managing time is to avoid wasting it. The hadith is basically speaking about not wasting time in unproductive activities, which will lead to waste of time. If any activity is not taking us towards a meaningful goal for any of the roles, then it would be to your advantage to replace it with more meaningful activity. Anything that does not bring you closer to Paradise and distance us from the Hell, is meaningless in the long run and will cause us to regret, but by then it would be too late. Thus, Islam doesn't only encourage using time effectively but it also discourages people to waste their valuable time in unproductive activities.

iii. Prophet Mohammed said, "Lose no time to do good deeds before you are caught up by one of seven calamities awaiting you: a starvation which may impair your wisdom; a prosperity which may mislead you; an ailment which may damage your health; an old age which may harm your senses; a sudden death; the Dajjal (Antichrist); or Doomsday, which is indeed the hardest and most bitter" (Tirmidhi and Baihaqi). Thus, this hadith makes it clear that a person should never ever waste his time and should constantly involve himself doing good deeds. One should also fear about the calamities he might face in the future because of which he might not be in a position to perform good deeds and use his time effectively to the fullest.

Training for Time Management

Islam does not only talk about importance of time management, effective utilisation of time or avoiding wastage of time, but it also consciously and sub-consciously trains its followers on how to manage time.

i. Allah (swt) says in the Quran, "Surely Salah at fixed hours has been ordained on the believers" (Quran 4:103). Performing five times Salah is a technique to make an individual punctual and teach him time management. When a person decided to perform Salah five times a day, he also starts planning as to how to make time from his worldly affairs to perform Salah. For examples, an individual who makes a plan to sleep early in the night so that he does not miss the Fajar Salah. Doing such kind of planning five times a day, helps the person to learn the skill of time management. If a person is trained to manage his time five times a day, he will also be able to manage his time effectively in all the other activities he indulges in. Salah also trains a person to be punctual. As the person develops the habit of praying five times in a day on time, he would automatically be punctual for all other activities as well.

ii. Ramadan is the month of training a person. It not only trains a person to be spiritually strong but also trains an individual on how to manage time. For example, when a person decides to fast, he gets up in the middle of the night to cook food and also ensures that there is enough time for him to eat the Sahar before the arise of dawn, and when he does all this, his sleeping schedule also tends to change, thus doing this consistently for 29 or 30 days will teach the person to manage his time and also his sleep.

Conclusion

Like the student, one should also be conscious that few hours granted to him for doing so is extremely crucial for his future career. One should therefore utilize each and every second so that he might give the best possible performance. Without wasting a single moment, a believer should spend all the time available to him in pursuit of something which produces beneficial results. Even in selecting one's leisure activities, one should choose those that eventually produce better results. Rather than being inclined to kill time, one should regard time as a precious and a valuable commodity, which he naturally tries to utilize in the best possible way.

Time is one of the greatest blessings of Allah (swt). It is the most precious thing on earth, because we can earn money but we cannot earn time, so we must use time as a tool and not as a couch. Thus, effective utilisation of time should be a quality of a believer, who wants to attain true success in the hereafter. In order to make effective utilisation of time one should critically analyse where he is spending most of his time and where he is wasting it. Allah (swt) has given us a limited life span, so we need to use it in doing good deeds and gaining the pleasure of Allah (swt). Thus, in order to ensure happiness in life and the hereafter, the believer should make a plan as to how he would make effective utilisation of his time.

Chapter – 30

Strategic Management

Introduction

Strategic Management involves the formulation and implementation of long term goals and initiatives taken by a company's top management, based on consideration of resources and an assessment of the internal and external environments in which the organization competes in. Strategic Management provides overall direction to the enterprise and involves specifying the organization's objectives, developing policies and plans designed to achieve these objectives, and then allocating resources to implement the plans. Academics and practicing managers have developed numerous models and frameworks to assist in strategic decision making in the context of complex environments and competitive dynamics. Strategic management is not static in nature; the models often include a feedback loop to monitor execution and inform the next round of planning.

Strategic Management in Quran

Strategic Management is a way of Allah (swt). Allah (swt) says in the Quran, "And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "Allah is swifter in strategy." Indeed, Our messengers (i.e., angels) record that which you conspire" (Quran 10:21). The verse clearly states that, Allah (swt) is successfully counteracting against all the scheming, plotting and intrigues being indulged into by them, but His planning and scheming is hidden. The invisibility of Allah's strategies make people think that Allah (swt) does not take notice of their actions.

Strategic Management from the Life of Prophet Muhammad (pbuh)

Prophet Muhammed (pbuh) was the most brilliant strategist the world has ever witnessed. Prophet (pbuh) operated a very wide realm of strategies. His influence has been profound on all aspects of human existence, personal, social, religious, spiritual, intellectual, political, diplomatic, military, administrative and commercial. No other single strategist in world history continues to have such a dramatic influence on the total range of human existence on such a wide spectrum.

Aspects of Strategic Management

The following are the various aspects of Strategic Management:

i. Initial State

Soon after attaining Prophethood, he (pbuh) had to create a team who could help him in his prophetic mission of spreading Islam. So, he (pbuh) slowly started to create a team. Firstly, he (pbuh) took advantage of his close relationship with his wife Khadijah, his cousin Ali, his servant Zaid and invited them towards Islam. He (pbuh) widened that circle when he called his very close friend Abu Bakr to Islam and who instantly responded by embracing Islam. Initially, for three years, he (pbuh) preached Islam silently. Once after Prophet Muhammed (pbuh) felt that they have become strong and had good number of followers, the message was communicated openly. This slow and steady strategic move helped him to grow from strength to strength in spreading Islam.

Prophet Muhammed (pbuh) was a visionary; he (pbuh) was very well aware of the kind of human resource required to accomplish his (pbuh) mission. He (pbuh) focused on bringing young people into the fold of Islam, so that they can use their talents, energies and time in

continuing the mission and could spread the message across the globe. Thus we find innumerable companions who came into the fold of Islam at a very young age. Few of them were, Abdullah bin Umar (13 years), Uqba bin Amir (14 years), Jabir bin Abdullah (15 years), Abdullah bin Masood (16 years), Khabbab bin Aret (16 years), Zubayr bin Awwam (16 years), Talha bin Ubaydullah (17 years), Abdurrahman bin Awf (17 years), Arqam bin Abil-Arqam (17 years), Saad bin Abi Waqqas (17 years), Maaz bin Jabal (18 years), Musab bin Umair (18 years), Abu Musa al-Ashari (19 years), Jafer bin Abu Talib (22 years), etc. Prophet (pbuh) strived to prepare the youth for the reconstruction of the society, who were religious, virtuous and chaste. He (pbuh) trained all of them in such a way that they extensively contributed to Islam.

ii. Initial Speech

When Prophet Muhammad (pbuh) initiated his mission, he (pbuh) gave money to Ali (ra) and asked him to make arrangement for milk and meat and invited people for food. And when he (pbuh) stood up to give the speech, he (pbuh) realised that people have left as they finished eating their food. So, the next day he (pbuh) changed his strategy, he (pbuh) invited the people for food, then he delivered the sermon and later served the food. By this we can learn that how even in small things Prophet (pbuh) used strategies.

iii. Safeguarding Knowledge

As Prophet Muhammad (pbuh) was aware that he is the last Prophet and after him it was only the Quran and Sunnah which the people have to refer for guidance. Thus, he made various strategies through which the Quran and Sunnah could be safeguarded. As soon as any verse would be revealed, he (pbuh) would ask the scribe to write it down, he (pbuh) used to memorize them, some companions used to memorize it and some companions also used to

write it down and maintain their personal copies. This act helped to retain the Quran in its purest form till date. As far as the Sunnah is concerned, Prophet (pbuh) ensured that the companions follow each and every action, words and traditions of the Prophet (pbuh) practically and would also spread them to other people. In this way the Sunnah was also protected.

iv. Migration of the Companions

By the middle of the fifth year of Prophethood, the situation got so grave and no longer tolerable that the Muslims began to seriously think of feasible ways to avert the painful tortures meted out to them. Seeing this situation, Prophet Muhammad (pbuh) came up with a strategy. He (pbuh) knew that Ashamah, who held the title of Negus, king of Abyssinia (Ethiopia), was a fair ruler who would not wrong any of his subordinates, so Prophet (pbuh) asked his companions to migrate and they lives very happily and also abstained from the torture of the unbelievers. Later the king of Abyssinia also accepted Islam.

v. Supplication

Prophet Muhammad (pbuh) was also strategic even in his supplication. Once Prophet Muhammad (pbuh) raised his hands in prayer and said, "O Allah, give strength to Islam especially through either of two men you love more, Umar bin Al-Khattab or Abu Jahl in Hisham" (Tirmidhi). In this supplication Prophet (pbuh) prayed that at least one of them should accept Islam. He (pbuh) took the name of Umar (ra) because he was a very brave, powerful and influential person among the Arabs. He (pbuh) took the name of Abu Jahl because he was one of the arch-enemies of Prophet Muhammad (pbuh) and the flag-bearer of disbelief and hatred towards Islam and the early Muslims. Later the supplication of Prophet (pbuh) was answered and Umar (ra) accepted Islam, his conversion was a form of

victory and success. Before Umar (ra) accepted Islam only fourty people had accepted Islam and none of them could dare to go to the Kaaba for performing Salah. But after Umar (ra) conversion the situation was changed and the Muslims began to enter into the Kaaba and perform Salah and the Quraysh could not do anything. People were invited to Islam more openly and fearlessly. Thus, the strategic supplication proved to be very effective for Islam and the Muslims.

vi. Responding to Jews

When Prophet Muhammad (pbuh) came to know that the Jews began to manipulate the Torah and started hiding the text, Prophet (pbuh) ordered Zaid bin Sabith (ra) to learn Hebrew language in order to understand what is in their book. This strategic move put an end to all their criminal acts.

vii. Migration to Madinah

The migration of Prophet Muhammed (pbuh) to Madinah was planned and implemented very strategically. The following are the strategies:

a. Different people were allocated with different tasks. Ali (ra) was made to sleep in his place because the non-Muslims would not harm him or kill him as he was the son of Abu Talib and was very well respected in Makkah (Ibn Hisham).
b. Abdullah bin Abu Bakar (ra) was given the task of gathering intelligence about the Quraysh's intentions and bring it to the Prophet (pbuh). He would go to see them after sunset, stay the night there, inform them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans as usual as not to draw the least attention to his secret activities.

c. Asma binte Abu Bakar (ra) and Ayesha binte Abu Bakar (ra) were given the responsibility to prepare food and secretly carry it to the cave in the night.
d. Amir bin Fuhairah was appointed to provide milk. While in the company of other shepherds of Makkah tending his master Abu Bakar's flock, used to quietly go away unobserved every evening with a few goats to the cave and furnished its inmates with a plentiful supply of milk (Fathul-Bari). All of them executed their task to its perfection inspite of the dangerous situation, which ultimately helped them to migrate.

viii. Running the State

Running a state is not a cake walk. So, the first strategy Prophet Muhammad (pbuh) adopted was that he united the people of Madinah which included Muslims who migrated from Makkah, local Muslims, Jewish people living in Madinah, other non-Muslims and their non-Muslim allied tribes. This written constitution provided the Madinahn society with the concept of devolution of powers, which later became the practical foundation of democracy. It provided moderate and balanced aptitude towards all communities living in the society and gave the idea of a geographical nation for the first time in the history, which included all faiths and cultures together in a single nation. The rule of law emerged out of this constitution. It gives the concept of respecting the local customary laws of all tribes and religions living in the society. It guarantees protection of human rights, women rights, social rights, cultural rights, religious freedom, and rights of minorities living in the state.

The Constitution of Madinah is the constitution of the first Islamic State in the city of Madinah which brought an end to around a 100 year old bitter inter-tribal fighting between the two tribes of Aws and Khazraj within Madinah. Prophet Muhammad (pbuh) was so careful not to

leave any area of the charter that would allow pre-Islamic traditions to creep in or violate the new environment he wanted to establish. Through this, there was peace and security in the society, religious freedom and it went on to become a place which was free from any kind of violence. This constitution ultimately helps Prophet (pbuh) in every aspect to take his mission forward.

ix. Treaty of Hudaybiyah

The treaty of Hudaibiyah is filled with strategies. A few strategies were undertaken before the treaty could be signed and various other benefits of the treaty were seen at a later stage. They are as follows:

a. While the negotiation was going on between the Muslims and Quraish about their entry into Makkah, some young, irresponsible and hot tempered Quraish devised a wicked plan that could hold back the peace treaty. They decided to creep into the camp of the Muslims and start an international clash that might trigger a fuse of war. Seventy or eighty of them left at night for the Muslim camp. Muhammad bin Maslamah (ra), chief of the Muslims guards was able to have them all captured. Prophet (pbuh) in view of the far reaching imminent results about to be achieved, he (pbuh) set them free. As the Prophet (pbuh) did not want any sort of new problem which could deviate the attention toward an understanding which they were moving towards.

b. Negotiations were going on but there were no results. Then Prophet (pbuh) on the advice of Umar (ra) sent Uthman bin Affan (ra) to go and speak to the Quraish. The reason why he was selected was that he belonged to one of the most powerful families in Makkah and his word would have much more weightage than anyone else.

c. While the contract was being written, Suhail bin Amr who was representing the Quraish objected on the use of 'Ar-Rahman' for Allah and the use of 'Messenger of Allah' for Prophet (pbuh). He (pbuh) also agreed to it as he had a larger goal to achieve.

d. Before the treaty could be signed, Abu Jandal (ra), who is Suhail's son, appears in the scene and appealed to the Muslims that he would want to join them, but Suhail bin Amr did not agree to it as the terms were already agreed upon. Even on this occasion the Prophet (pbuh) kept his cool and asked Abu Jandal (ra) to go back to Makkah, because fighting for him at that moment could have an impact on the treaty which they were about to sign.

e. The biggest reason of entering into a treaty is because the treaty was that the Quraish recognized the Muslims' legitimate existence on the scene of the political life in Arabia, which was not obtained by the Muslims before the treaty. This treaty led to the process of dealing with Muslims on equal terms.

f. Due to the treaty, the Quraish had indirectly given up their claim to religious leadership, and admitted that they were no longer interested in people other than the Quraish, and washed their hands from all sorts of intervention in the religious future of the Arabian Peninsula. Due to this Prophet (pbuh) emerged as a religious and spiritual leader and the Muslims had the opportunity to spread Islam over areas which were not yet explored and because of this, people started learning and accepting Islam in huge numbers.

g. One of the clauses of the treaty stated that there would not be any war for the next ten years and peace would prevail. Due to this men met and consulted together, none talked about Islam intelligently without entering it. Within two years following the consultation of the treaty, twice as many people entered into Islam than

before. This is supported by the fact that the Prophet (pbuh) went out to Al-Hudaibiyah with only 1,400 men, but when he (pbuh) sat out to liberate Makkah, two years later, he (pbuh) had 10,00 men.

h. At the first glance, the most distressing clause of the treaty was that, if anyone from Makkah comes to Prophet (pbuh) without his guardian's permission, they should be returned and if anyone from the followers of Prophet (pbuh) would return to the Quraish, he shall not be sent back. However, in the course of events, it proved to be a great blessing. Prophet (pbuh) knew that the people who had accepted Islam would never flee from Allah (swt) and the Prophet, unless they were hypocrites and ultimately nobody left.

On the other hand, those in Makkah who had accepted Islam would have come to Madinah if the treaty in the clause would not have existed. Due to the clause the people who had accepted Islam had two options. Firstly, they could stay in Makkah and spread the message of Islam. Secondly, they could leave Makkah and go and settle in some another place as Allah's earth was wide.

i. Some Muslims who were oppressed decided to go with the second opinion and opted to leave Makkah. They all started joining at a place until a fair-sized colony was formed and soon sought revenge on the Quraish and started intercepting their caravans. The Quraish, unable to control these exile colonies, went to Prophet (pbuh) and requested him to do away with the clause and take those Muslims under him.

j. He (pbuh) used strategies to demoralize the enemies psychologically. While they visited Makkah to perform Umrah (minor pilgrimage one year after the treaty, Prophet (pbuh) used to tell Hassan bin Thabit (ra) and Abdullah bin Rawaha (ra), who were poets to go around the Ka'aba reciting the poems which would demoralize the enemies. Thus, the Prophet (pbuh)

wisely used the opportunity of Umrah to spread the message of Islam and to weaken the enemies psychologically.

x. Battle of Badar

Wars were one place where Prophet Muhammed (pbuh) implemented his strategy in the best possible manner. In the battle of Badr, Prophet (pbuh) implemented a strategy which no one had implemented in any war. He (pbuh) created three categories of people, the first category were the people who fought with bow and arrows, the second category were the people who fought it spears and the third category of people who fought with swords. All the three category of people formed a triangle and fought so that the enemy could not attack them from the back. He (pbuh) also launched an overall attack after demoralizing the enemy in a single combat. These strategies along with the immense help of Allah (swt) helped them to be victorious in battles, in spite of being less in number.

Prophet Muhammad (pbuh) used every opportunity for the benefit of the Ummah. After the battle of Badar, the enemies were prisoners. In an effort to turn this liability into great assets, the Prophet (pbuh) announced that any of these war prisoners who were willing to teach the Muslims, to read and write would be freed. These services were taken instead of collecting ransom money. This strategy of using the prisoners, let to the first school in history of Islam in which all of the students were Muslims, and all of the teachers were from the ranks of the enemy. The strategy had several benefits, Madinah's low literacy rate was raised, making the newly literate Muslims more effective in preaching Islam and gaining people's respect; literate captives could learn about Islam and be in close contact with Muslims, which would bring more people to Islam; and the captives' families and relatives were so glad to see

their presumed-dead family members that they became much more receptive to Islam.

xi. Battle of Uhad

For the battle of Uhad, Prophet (pbuh) had made brilliant strategies. The archers were to stay on the hillside, while the horsemen and soldiers directly confront the enemy on the ground, so that even if it would rain, they would still be in comfortable positon to fight the enemies. While planning and organising various aspects of the war, Prophet Muhammad (pbuh) established 50 archers under Abdullah bin Jubayr and instructed them to be on the mountain and keep the enemy cavalry away, for, he (pbuh) said, in no case should they be allowed to come onto the Muslims from the rear (another point of entry to the battle field) whether the Muslims won the day or lost it. He (pbuh) also went on to say, "Abandon not your position, even if the birds snatch up these men". The archers were not to leave their posts under any circumstances, whether the troops below might seem to be winning or losing, in order to prevent the enemies from coming around the hill and attacking the troops from behind. This was in fact what one of the enemy divisions tried to do at the very beginning of the battle, but they were greeted with a shower of arrows that compelled them to move back and this strategy worked very perfectly for the Muslims.

In order to protect Prophet (pbuh), the companions created a circle around him, so that no enemy could easily enter the circle and attack him. They took shelter on the upper side of the battle field so that when it rains, they would be safe as the water would not stop in their place but would rather flow down to the area of the enemies. He (pbuh) rendered the enemy cavalry inactive through archers placed in the Aynayn mountain pass. Using such eminent warriors such as Hamza (ra), Ali (ra), Abu Dujana (ra) and Zubayr (ra), it helped them win the battle. Prophet

Muhammad (pbuh) positioned himself with the mountain to his back. He (pbuh) selected the position as it was on a slightly higher level in the field and the other side was low.

After the war, when the enemies ran away, few archers went down the mountain to collect the booty which was left behind from the enemies. While they were in the process of collecting the booty, the enemies came back from the other side and entered the battle field and as the number of archers were very few who were on the mountain could not stop the enemies from entering the battle field. Ultimately, the Muslims had to face a huge loss during the battle of Uhad. Thus, now we can understand the wisdom of Prophet (pbuh) of placing the archers on the mountain. Only because the companions did not implement the strategy designed by Prophet (pbuh), they had to face a huge loss.

Soon after the arrival from the battle of Uhad, the Prophet (pbuh) lost no time asking all the men who had taken part in the Battle of Uhad, even the wounded soldiers, to prepare for another expedition but the Prophet (pbuh) had not informed anybody about his real intention. He (pbuh) went to Hamra, camped there, and asked the companions to prepare ten fires and light them during the night. From a distance, those fires gave the impression that a huge army was on the move. Prophet (pbuh) staged that maneuver to lead the enemies to believe that he was preparing immediate retaliation and that it would be dangerous to attack Madinah. This strategy worked and the enemies decided not to attack Madinah.

xii. Battle of Trench

In the battle of Trench, the digging of the trench, on the suggestion of Salman Farsi (ra), was the biggest strategy, as it became very difficult for the enemies to cross the trench and enter the city, as each time they were pushed back by the Muslims. He (pbuh) also kept the soldiers within the city and stationed them so that they could

safeguard their homes against possible Banu Qurayza attacks. The next strategy which was implemented was, while the war was continuing with exchange of arrows and stones, the Prophet (pbuh) engaged in diplomatic attempts to split the Allies. He (pbuh) contacted the Ghatafan's leader and, offered them peace, urged them to withdraw their people. This discouraged the Banu Ghatafan from continuing the war.

The strategies of Prophet (pbuh) were characterised by speed, surprise attack and flexibility. He (pbuh) tended to march in one direction, and then turn towards his real destination later on. This strong strategy helped the Muslims win many battles. In most of his campaigns, he caught the enemy unprepared and overcame them with relative ease. For example, in the Battle of Khaybar, the Jews learnt of his approach only because their farmers were abandoning their fields after seeing him in the early morning. They only had time to shelter in their forts. He (pbuh) also pretended to march upon the Banu Ghatafan, allies of the Jews of Khaybar. Thus this tribe remained inactive and did not help the Jews. When he (pbuh) marched upon Makkah, his advance strategies were so perfect that the Makkan polytheists surrendered unconditionally.

Before the battle of Trench could begin, after digging the trench and settling inside Madinah, they gathered all the crops in the oasis as that the enemy would get nothing to eat and they will have to rely on their own for food reserves. This small strategy also added to the trouble of the enemies.

Nuaym bin Masud (ra), a prominent leader from the Quraysh who was well respected by all the tribes in the Peninsula accepted Islam and nobody knew about it. After accepting Islam, he played a very significant role during the battle of Trench. He first went to the Banu Qurayzah and warned them about their new allies' intentions. If things

took a bad turn, he said, the confederates would not hesitate to let them down, and they would be given over to Muhammad (pbuh) without any protection. He advised them to demand that the other tribes send some of their men as hostages, as a guarantee that they would not forsake the Banu Qurayzah. They liked the idea and decided to send an envoy to the Quraysh leaders to explain their request. Then he hurried to Abu Sufyan to warn him that the Banu Qurayzah were deceiving him and were in fact the allies of Muhammad (pbuh). He declared that they were going to ask him for men as a pledge of his fidelity, but that in reality they intended to give them up to Muhammad (pbuh) as evidence of their good faith.

When the Banu Qurayzah envoy came to Abu Sufyan and told him about the request for hostage, Abu Sufyan was convinced that what Nuaym had spoken was the truth and that the Banu Qurayzah were indeed deceiving him. He immediately summoned Huyay, the Banu Nadir chief, and questioned him about the betrayal. Huyay, surprised and taken aback, at first did not know what to say, and Abu Sufyan thought he could see in this an acknowledgement of betrayal of trust. Through this strategy he was able to create a rift between the two groups.

When the Banu Nadir (Jewish tribe) had betrayed the mutual assistance agreement with the Muslims during the battle of Trench, the Prophet (pbuh) gave them ten days and asked them to leave the place with their women and children and their belonging, or else they would be put to death. Even after ten days when the people of Banu Nadir did not leave, Prophet (pbuh) adopted a simple strategy; he (pbuh) cut the tallest palm trees, those that were visible from inside, beyond the fortifications; the palm tree were the city's most valuable resource, and in cutting them down Prophet (pbuh) was trying to convince the Banu Nadir that if they kept up their resistance, nothing of value would have life in the city. (This was the only time when Prophet

(pbuh) ever cut trees). This strategy turned out to be successful, the Banu Nadir besieged and penurious, surrendered and tried to negotiate the terms of their exile. This incident is also recorded in the Quran, "Whatever you have cut down of (their) palm trees or left standing on their trunks, it was by permission of Allah and so He would disgrace the defiantly disobedient" (Quran 59:5).

xiii. Treatment with Enemy Soldier

Prophet (pbuh) with his extraordinarily strategy was successful in getting information from the enemy without resorting to any force or torture. During the battle of Badar, the Prophet (pbuh) wanted to know the number of soldiers in the Makkan army so the Muslims could plan their strategies accordingly. He (pbuh) sent a group of Muslims to find out before the battle could start. They were able to get hold of the slave of Aqbah bin Abi Muait. When he was asked about the number of people from the Makkan army the man did not know the exact numbers of the soldiers. No matter how hard the people tried but they could not get the exact number. Then the Prophet (pbuh) asked him as to how many camels did they slaughter every day? The man replied by saying ten of them every day. From this answer, the Prophet (pbuh) estimated that the army might comprise of 900 to 1000 soldiers as every camel is enough for 100 men.

In another instance, when Makkah was conquered, all of the Prophet's (pbuh) direst opponents were brought before him. They were war criminals, in every sense of the word. But the Prophet (pbuh) did not order to kill them but rather he (pbuh) adopted a strategy and simply said, "Go, you are free", the result of this kind behaviour was miraculous which led them to immediately accepted Islam. Thus, his strategy of peace worked and in no time and without much effort they entered the fold of Islam.

xiv. Learning a New Language

Kharijah ibn Zayd ibn Thabit from the father Zayd ibn Thabit (ra) said, "Prophet (pbuh) ordered me to learn some words for him from the language of the Jews. He (pbuh) told me, "I take an oath by Allah that I do not trust the Jews with my letter". Before half a month could pass, I learnt the language (Suryani). After I learnt it, if he (pbuh) had to write a letter to the Jews, I used to write it for him and if they wrote to him, I used to read their letters for him" (Bukhari and Tirmidhi).

Prophet Muhammad (pbuh) ordered his companion to learn the language of the Jews, so that he (pbuh) would be able to become secure against their plotting. Furthermore, he (pbuh) never used a non-Muslim translator, yet, he (pbuh) ordered his companion to learn the language in order to be able to translate any letter of both languages to Arabic and make sure the translation is accurate and that is no one is bluffing.

xv. Injured in Taif

After the Prophet (pbuh) was badly injured by the people of Taif, he (pbuh) took rest in an orchard, which belonged to two people. They asked their young slave Addas (who was a Christian) to offer a bunch of grapes to Muhammad (pbuh). When Addas heard the word 'Bismillah' from Prophet (pbuh), he was surprised and wanted to inquire about him. Even in such pain, the Prophet (pbuh) strategically used this opportunity to invite him to Islam. He (pbuh) began the conversation by asking Addas where he was from. Addas replied that he was from Nineveh. The Prophet (pbuh) then said, "The land of Jonah the Just, son of Matta". Addas was puzzled and wondered how this man could know this. After informing Prophet (pbuh) that he was a Christian, Addas asked how he had received this knowledge. The Prophet (pbuh) replied saying, "Jonah is my brother. He was a prophet and I am a

prophet". Addas accepted Islam immediately, after a few minutes of discussion. This incident shows how Prophet (pbuh) strategically conveyed the message of Islam by understanding the background of Addas and speaking accordingly, without speaking about the oneness of God and the hereafter.

xvi. Marriage

Prophet (pbuh) also selected his wives very carefully. His marriages helped him to establish kinship ties throughout Arabia, and thus to move freely whenever he wished and to be accepted as a member in each family. He (pbuh) was able to establish a relationship with the Umayyads by marrying Umm-e-Habiba (ra), the Hashimites by marrying Zaynab bint Jahsh (ra) and the Banu Makhzum by marrying Umm-e-Salma (ra). Thus, we learn that Prophet (pbuh) was very strategic even while making a decision regarding his marriage.

xvii. Heading towards Makkah

Prophet Muhammad (pbuh) ordered ten thousand fires to be lit up when he was heading to Makkah, passing the Zahran passage in order to put fear in the enemy's hearts. And the enemy fell for it, as they described it upon seeing it as the fires of the day of Arafah day (so many people) and this filled their hearts with fear. Furthermore, the Prophet (pbuh) asked his uncle Al-Abbas to sit with Abu Sufyan on the way in the bottlenecks of "Khutm Al-Jabal" to have a clear look at the Muslim troops when they pass, so a battalion after battalion kept passing by and Abu Sufyan kept asking about them while Al-Abbas told him who they are one by one till Abu Sufyan accepted surrendering and cooperating.

xviii. Attacking Makkah

When Prophet (pbuh) decided to attack Makkah, he (pbuh) asked his companions to get ready for an expedition, though he kept its objective secret. Only a few close companions knew what was coming, and he asked them to initiate several contradictory rumors. They were to suggest that the army would march toward Syria, or toward Thaqif, or against the Hawazin, so as to spread uncertainity over the whole Peninsula. This strategy also worked in favour of the Muslims as the enemies did not know that the Muslims were up to even till the last minute.

xix. Expedition against Khaybar

The Prophet (pbuh) decided to organize an expedition against Khaybar, but he was determined to keep it secret unit the very last moment, so as to not alert the enemy. Nearing the city at night, he called upon a guide who knew the area well, and made his camp between two of the Khaybar fortresses, in a way, he (pbuh) could cut off all communication between the Khaybar people and their Ghatafan allies. When day broke, the inhabitants of the two forts were surprised and impressed, and fear immediately invaded their ranks. This siege lasted several days, during which Prophet (pbuh) and his men gathered information enabling them to use the best strategy to compel their enemy to give in. They decided to attack the castles one by one, beginning with the most exposed and vulnerable. This strategy worked very well, and it was not long before the first castle fell.

xx. Least Killing

Prophet Muhammad (pbuh) always ensured to kill as less people as possible during the wars. The main focus of the war was to achieve the objective and not to kill people. Before the war he (pbuh) would instruct the companions not to kill children, old men, women and people who are

there in their worship places. The companions were only asked to fight the people who were there in the battle field. In all the wars which were fought during the time of Prophet (pbuh) only 1018 people were killed on both sides. This shows that the mission of Prophet (pbuh) was achieved at the cost of only 1018 lives. No other movement in the history of the world was able to achieve a revolution by killing very few people.

Conclusion

Prophet Muhammad (pbuh) was a great social, political, economic thinker and farsighted strategist in the process of building an Islamic State. In doing so, he (pbuh) studied all possibilities and came to know of all the strengths, weaknesses, threats, and opportunities involved in the whole situation. Finally, he (pbuh) could find an appropriate place for an Islamic State, which helped protect the Muslim faith from all harms. These qualities of Prophet Muhammed (pbuh) made him the best strategist.

Chapter – 31

Crisis Management

Introduction

Crisis Management is the process by which an organization deals with a major event that threatens to harm the organization, its stakeholders, or the general public.Crisis Management consists of different aspects including, methods used to respond to both the reality and perception of crises, establishing metrics to define what scenarios constitute a crisis and should consequently trigger the necessary response mechanisms and communication that occurs within the response phase of emergency management scenarios. It often requires decisions to be made within a short time frame, and often after an event has already taken place.

Aspects of Crisis Management

The following are the various aspects of crisis management, which Islam has to offer:

i. From the point of view of Faith

Every one's faith was corrupted to the core as many people established their own idols and tread them as Gods. They were so attached to their belief that they were not ready to hear a single word against their Gods as it was the belief of their forefathers. They troubled him, tortured him and offered him the worldly pleasures to stop propagating his message. Inspite of all this, Prophet (pbuh) worked hard to make these people believe in the oneness of God. Many a time, as the disagreement became aggressive the Prophet (pbuh) stood in self-control. Later, in course of time, people came to Islam in large numbers and the values of idols

began to decline. Later the Arabs began to ask, "Who needs such lifeless and non-self-resistant things?".

Despite dire efforts, his opponents in Makkah could not halt the mission of the Prophet (pbuh). Given its momentum, the Makkan tribal Parliament decided to kill the Prophet (pbuh). When the Prophet got to know about this, he had two courses of options, one was to fight the enemies and the second was to migrate. If he (pbuh) would have opted for the first option, all would have perished, but Prophet (pbuh) re-thought, re-assessed and applied post-crisis thinking and finally decided to migrate to Madinah and started doing his work there.

ii. From the point of view of Knowledge and Intellect

The Arabs were indeed in crisis with respect to knowledge; they possessed very little knowledge about politics and economy. They were more into business rather than gaining knowledge. There were no inheritance of knowledge and most of them were illiterate. According to Al-Baladhuri, Quraishy Arab is the most advanced tribe among the Arabs and only 17 members of them can both read and write.

But when Prophet (pbuh) came, he (pbuh) resolved the crisis by motivating people to gain knowledge, which acted as the base to overcome the other crises as well. Prophet (pbuh) famously declared that, "The seeking of knowledge is obligatory for every Muslim" (Tirmidhi). He (pbuh) promised Paradise to parents who involve in the good upbringing of their daughters. In his unlettered and oral society, he (pbuh) encouraged his followers learn writing so to be able to transmit the message of the Quran, far and wide. Prophet (pbuh) also encouraged people to even go all the way up to China if they had to seek knowledge. Not surprisingly, it was this initial encouragement which ultimately led to the Islamic golden age of science which

advanced medicine, astronomy, algebra and philosophy and also contributed to the Western Renaissance.

iii. From the point of view of the Economic System

The financial exploitation swallowed the 6th century in every respect with deep financial crisis. Different kinds of exploitation existed critically and dangerously enough to break the backbone of poor ones. It was a good for nothing system, that existed in the finance sector, which caused the rich to become richer and the poor to become poorer. That was not a system; it was a type of decay that formed among the aristocratic people. The poor had to stand helplessly with watered eyes in front of this decay. The trading activity was also unstable due to robbery and the fact that the Arabs clans kept fighting with each other.

Since the arrival of the Prophet (pbuh) these kinds of exploitations have been prohibited. When he (pbuh) abolished interest, gambling and financial deception, a chilling breeze blew through the minds of poor. As far as the poor is concerned the Zakat inexplicably became a blessing. The shortage in the yearly budget had been compensated by Zakat. Madinah changed into a welfare state, which people dreamed of. These principles laid the foundation of the world humanitarianism.

iv. From the point of view of Social and Cultural System

People were in complete darkness and in deep crisis. Some proud pagans practiced 'honour' killings, female infanticide to offset their shame and people used to circumambulate around the Kaaba naked. But after the advent of Prophet (pbuh), the crisis was resolved successfully such that, immodesty was abolished, it led to the end of 'honour' killings, gave birth to the right of a woman's approval in her marriage, her right to ownership of private property, to seek unilateral divorce if the husband was abusive and to re-marry as a widow or divorcee.

Moreover, as the Prophet (pbuh) taught, while a husband was supposed to provide for his wife, the wife was under no obligation to share her wealth or property with the husband.

The Arab society was also a victim of racial discrimination; they had racial biases against non-Arabs. The Prophet (pbuh) managed to purify these primitive sentiments by his personal example. His closest companions' Bilal bin Riba (an Abyssinian) and Salman Farsi (a Persian) were both former slaves who went on to command enormous respect in the first Muslim society. In the final sermon, Prophet (pbuh) declared that, "a white has no superiority over black, nor does a black over a white, except by piety and good action", which helped to avoid any sort of racial discrimination in the future.

v. From the point of view of Politics and Governance

There was a huge crisis in politics and governance as well during the period of Jahiliyyah. It could not be considered as civilized governance at all. There was no ruling structure and all the states had been colonized. Makkah's political and governance structure was so unstable that the Yemani army decided to attack Makkah. The conditions were worse where the region was colonized. The colonization separated the people into groups and clans which ultimately led to them fighting each other to get recognition and security. After Prophet (pbuh), the political system and governance improved, as treaties were signed, compromises were madeand the Muslims improved significantly and went from strength to strength.

Crisis Management from the Life of Prophet Muhammad (pbuh)

The life of Prophet Muhammad (pbuh) is filled with instances relating to crisis management, as during his time the Arabian Peninsula was filled with crisis from the faith,

knowledge, intellectual, economy, social, cultural, political and governance point of view. Thus, the period was termed as the period of Jahiliyyah.

When Prophet (pbuh) and his companions were travelling from Taif to Makkah, the total strength of the people was 12,000 and some were mounted upon horses while others on foot; the group reached a narrow valley, Az-zaiyyiqa. Upon reaching the place, they halted to think how it can be crossed. The Prophet (pbuh) said that since their current formation was horizontally spread, they were finding it difficult to think of how to cross the narrow valley. However, if they were to form themselves vertically, they would be able to manage and pass through. This is an example of crisis management, which depicts man's response to a new situation by a way of re-assessing and re-thinking. It must be understood that in situations of crisis, pre-crisis thinking does not work. Unless man develops post-crisis thinking, he will not be able to manage the situation.

Similarly, when the Prophet (pbuh) and his companions set out to Makkah to perform Umrah, their opponents in Makkah halted them mid-way at Hudaibiyah and did not allow them to enter Makkah. Here also, Prophet (pbuh) had the option of violent confrontation. But he chose the method of peaceful negotiation instead. These talks continued for about two weeks and resulted in the signing of a ten year no-war pact. In order for this peace Treaty to materialize, the Prophet (pbuh) unilaterally agreed to all terms and conditions laid by the Quraysh. In this instance, lies a clear example of crisis management. As a result of the treaty, when the opportunities opened up, the activities of the mission caught speed.

After the battle of Uhad, the Muslims had gone back to Madinah, wounded, disappointed and deeply distressed by the turn of events. The biggest challenge in front of Prophet (pbuh) was to keep the companions going. After the

unexpected event, he (pbuh) was neither brutal nor stern, and he did not condemn them for being carried away by the reflexive greed stemming from their past customs. His gentleness soothed their pain and enabled them to draw many lessons from the setback. Allah (swt) recorded the entire incident in the Quran, "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter..." (Quran 3:159). Thus, the Prophet (pbuh) was able to overcome the crises with his good behaviour.

Crisis Management from the Life of Other Prophets (pbut)

Nuh (pbuh) strived to resolve the crisis of caste system, Moses (pbuh) strived to resolve the crisis of dictatorship, Hood (pbuh) strived to resolve the crisis of capitalism, Salih (pbuh) strived to resolve the crisis of faulty leadership, Abraham (ra) strived to resolve the crisis of idol worship, Lut (pbuh) strived to resolve the crisis of homosexuality and Shuaib (ra) strived to resolve the crisis of corruption and blundering. This shows how crisis management is the Sunnah of all the Prophets.

Method to Manage Crisis

Islam also gives us guidance as to what we should do in case of crisis. Allah (swt) says in the Quran, "O you who have believed, seek help through patience and Salah. Indeed, Allah is with the patient"(Quran, 2:153). The verse commands people to observe patience and offer Salah as it is the key to overcome any crisis successfully.

Conclusion

The act of maintaining patience, performing Salah, being consistent, being well mannered, imparting

knowledge, standing for the poor, promoting humanity, setting practical example, establishing understanding between people, supplicating to Allah (swt) and being just, helped Prophet (pbuh) to remove the Arabian Peninsula from all forms of crisis. The present-day Muslim community is also stuck in crisis and they do not know how to manage it despite there being ample examples in the life of Prophet Muhammad (pbuh). The mind-set is infested with the thought that the world is conspiring against them but they do not understand that their real problem is that they have failed to manage crisis.

Chapter – 32

Self Management

Introduction

Self Management broadly consists of three fields such as, personal, social and environmental. Personal consists of soul, mind and body. Social consists of family and friends. Environment consists of home and work. Self-management is all about planning, organising and channeling our time and effort in the right direction in order to be productive and effective throughout our lives. Self-Management often means different things to different people – and sometimes different things at different times even to the same people. Some people seem to be born with strong self-management skills; others have to work to develop those skills. Some people have had more opportunities to use these skills while others have had to rely on help from teachers, family and friends. An individual with good self-management skills will be able to manage his personal, social and work life effectively.

Aspects of Self Management

The following are the various aspects of self management which Islam has to offer:

i. Soul

The basic prerequisite for a person is to manage his soul by purifying it. Thus, Allah (swt) says in the Quran, "Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self" (Quran 91:9-10). The verses command the people to purify and nourish their soul through recognizing good and evil within oneself. Thus, one needs to nurse or train their selves in such a way that good and righteousness is encouraged and they achieve

prominence as the real progress of self, plus the nourishment of the soul lie in developing this quality. In this regard, Prophet (pbuh) has also taught us a prayer, "O Allah, grant myself its piety and purify it as you are the Best Purifier, and its Guardian and Supporter" (Muslim).

ii. Mind

Self-management in this regard can happen when one does not indulge himself in acts like, assumptions, spying, backbiting, jealousy, etc. which are strongly prohibited by Islam. Abstaining from all this will help the individual to keep his mind free from all forms of negativities and will lead him to indulge in something which is productive. Thus, one needs to maintain peace and tranquility in his mind as it helps an individual to manage all his affairs effectively. Thus, once Prophet Muhammad (pbuh) said, "An hour of reflection and contemplation is better than a year of (supererogatory) religious worship" (Ajluni and Kashf al-Khafa).

iii. Body

Islam considers health as a basic human right. Islam views health as one of the greatest blessings that Allah (swt) has bestowed on mankind. It should be noted that the greatest blessing after belief is health, as Prophet (pbuh) mounted the pulpit, then wept and said, "Ask Allah (swt) for forgiveness and health, for after being granted certainty, one is given nothing better than health" (Tirmidhi). Prophet Muhammad (pbuh) also said, "Your body has a right over you" (Bukhari). These hadiths show how important is managing one's health is. Health is a state of total physical, mental and social well-being in order to maintain the quality of life that we can enjoy at our best performance. A Muslim's quest for good health is very necessary as good health will help the individual to strive in the way of Allah (swt) with full zeal and enthusiasm.

In order to protect one's body, Islam has prohibited all forms of products which cause harm to the body. Firstly, Alcohol is prohibited in Islam, Allah (swt) says in the Quran, "O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Quran 5:90). It is prohibited for many reasons and one of the reasons is because it is injurious to health. Secondly, Pork and various forms of meat is prohibited in Islam, Allah (swt) says in the Quran, "Prohibited to you are dead animals, blood, the flesh of swine and that which has been dedicated to other than Allah, and (those animals) killed by strangling or by a violent blow or by a headlong fall or by the goring of horns, and those from which a wild animal has eaten..." (Quran 5:3). There are various reasons for the prohibition and one of the reasons is because it leads to various forms of diseases. Thirdly, drugs and intoxicant is prohibited in Islam, Prophet Muhammad (pbuh) has said, "Every intoxicant is Khamr (which befogs the mind), and every Khamr is haram" (Muslim). They are prohibited as it causes severe damage to many parts of the body.

iv. Family

Prophet (pbuh) also managed his family life very successfully by spending quality time with them. The prophet (pbuh) used to go walking with Aisha (ra) at night while talking to each other (Bukhari). Prophet (pbuh) used to race with Ayesha (ra). In another instance, on the day of the celebration where the Abyssinians were playing with shields and spears; the Prophet (pbuh) made her stand behind him while her cheek was touching his cheek and he (pbuh) carried her till she was satisfied. He (pbuh) would also spend time and play with his grandchildren Hassan (ra) and Hussain (ra). Thus, he (pbuh) demonstrated wonderful examples during his daily life.

v. Friends

Islam has placed tremendous importance on the aspect of friendship and sociability. Prophet (pbuh) managed his friendship with all his companions and relatives. He (pbuh) used to visit people whenever they fell sick and help people when they were in any sort of crises. Once when Prophet (pbuh) slaughtered a sheep, he (pbuh) asked to send the meat to Khadija's friend and this incident took place after her death. This shows the importance Prophet (pbuh) has given to friendship and sociability. In accordance to his daily schedule, Prophet Muhammad (pbuh) used to spend some time after Fajar Salah with his companions, discussing and answering their queries.

vi. Home

Once Ayesha (ra) was asked, "What did the Prophet use to do in his house?" She replied, "He used to keep himself busy serving his family" (Bukhari). Prophet (pbuh) inspite of being busy with all his activities, he (pbuh) used to spend time in doing the household activities. He (pbuh) used to milk his goat, mend his clothes, repair his shoes, help with the household work and much more based on the need and requirement. Ayesha (ra) reported that, "The Prophet used to mend his shoes, sew his clothes and work in his household just as one of you works in his own house. She also reported that, "He was a man among men who used to patch his clothes, milk his goats and engage himself in work" (Tirmizi). In accordance to his daily schedule, Prophet Muhammad (pbuh) used to spend time with his wives after Maghrib Salah.

vii. Work

Prophet Muhammad (pbuh) said, "When you do something, Allah likes you to do it perfectly" (Ibn Hajar). Prophet (pbuh) managed his task in the most effective

manner. His (pbuh) life demonstrates practical example of work life balance. Despite his responsibilities as a Prophet, a teacher, a statesman and a judge, Prophet (pbuh) used to indulge himself in various activities. He (pbuh) moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the inhabited world; and more than that, he moved the altars, the Gods, the religions, the ideas, the beliefs and the souls. He (pbuh) was a philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and one spiritual empire. And the best past was he (pbuh) was successful in all the roles he (pbuh) played.

Tips for Self Management

The following are the tips which are offered with respect to self management:

i. Help Oneself

Prophet (pbuh) always warned his companions not to beg. However poor and needy they were, the companions did not beg from anybody. They were so sensitive in this matter that they even refrained from asking help. If, for example, one of them dropped his whip while on a mount, he would dismount and pick it up himself rather than asking someone to pick it up and hand it to him (Muslim).

ii. Select the Easy Option

Once Ayesha (ra) said, "Whenever the Prophet (pbuh) had to choose between two options, he always opted for the easier choice" (Bukhari). To choose the easiest option means to begin from the possible and one who begins from the possible will surely reach his goal. This would ultimately help Prophet (pbuh) to manage his work in the most effective manner.

Training for Self Management

The obligatory acts also train a person towards self management. For example, the Salah helps a person to learn self-management. Allah (swt) says in the Quran, "And when the Salah has been concluded, disperse within the land and seek from the bounties of Allah, and remember Allah often than you may succeed (Quran 62:10). The verse instructs the people to work and come for Salah when it is time and again going back to work once the Salah is done.

Fasting also helps a person to learn self-management. Fasting in the month of Ramadan changes the schedule of every individual. The time of waking up, going to sleep, breakfast, supper, etc., all tend to change. This process of managing oneself by the change in the schedule, trains an individual to develop his self-management skills. Giving of Zakat annually, teaches a person to manage his wealth. Performing Hajj helps a person to manage his food, luggage, health, etc., as he keeps on travelling from one place to other to complete all his rituals of Hajj. Thus, all these acts facilitate a person towards self management.

Self Management from the Life of Prophet Muhammad (pbuh)

The daily routine of Prophet Muhammad (pbuh) is the best example of self management for us. Prophet (pbuh) ensured that he keeps himself busy throughout the day and never wasted any time. He (pbuh) used to adapt each day to the needs of his community and family.

He (pbuh) would wake up; clean his teeth, recite the supplication, listen and reply to the adhan, make ablution and perform two rakahs of Salah (Sunnah), then if his wife is awake, he speaks to her lovingly and if she's asleep, he would lie down until the iqama was called. When the iqama was called, he (pbuh) would go to the masjid and lead the Fajar Salah. After the Salah, he (pbuh) would remember

Allah (swt) by performing adhkar. After this, he (pbuh) would turn to the companions and speak to them, sometimes he would admonish them, sometimes he would tell a story, sometimes he would ask questions, sometimes he would interpret their dreams and sometimes listen to the companions. He (pbuh) would sit with them until the sun would rise.

After sunrise, the Prophet (pbuh) would go back to his home, wish everyone and would visit all his wives. If the food was available, he would eat and then he (pbuh) would come back to the Mosque and pray two rakats Salah, then he (pbuh) would sit with the companions and teach them and share from the knowledge which Allah (swt) had given him. During this he (pbuh) would also perform circumcision on new born babies, do supplication when the new harvest was brought to him, would meet the delegations from those who reverted to Islam.

Later the Prophet (pbuh) would also go to visit some of his relatives and companions. He might visit his daughter Fatimah (ra) and spend time with his grandsons, or he (pbuh) would visit his companions who invited him that morning, or who were not feeling well. He (pbuh) would also walk through the market, greeting the passers-by with his beautiful smile. Later he would visit one of his wives, usually at this time, the women of Madinah would come and visit the Prophet (pbuh) and ask questions about their religion. This is the time when he (pbuh) would also be helping his family, serving them, repairing his shoes and clothes, milking the sheep or goat, and helping himself and his family with daily chores. He (pbuh) would also spend quality time with his family, talking, smiling and laughing with them. He (pbuh) would also take a nap before the Zohar Salah.

When it was time for Zohar Salah, the Prophet (pbuh) would wake-up, make ablution and perform four rakats of Salah in his house and then would leave his house for the

Zohar Salah to the Mosque. After the Salah he (pbuh) would climb the pulpit and give a speech to the companions. After the speech, he would go back home, perform two rakats of Salah, then he (pbuh) would go out with his companions to fulfill certain duties needed in the city or he would stay in the masjid till Asar Salah. After Asar Salah, he (pbuh) would give a small talk to the companions.

Once he (pbuh) returns from the masjid after Asar Salah, he (pbuh) would visit all his wives and settle in his wife's house whose turn it was to spend the night with. Sometimes, all his wives would meet in the house of the wife whose turn it is. He (pbuh) would make use of this opportunity and ask his wives questions or they would ask him questions and the house of the Prophet (pbuh) would learn and grow in understanding of their religion.

Later, he (pbuh) would lead the Maghrib Salah, he (pbuh) would come back home and perform two rakats Salah and then he would have his dinner. If he (pbuh) was eating with one of his wives, he (pbuh) would make this quality time for her, to the point of feeding her sometimes or eating from the portion where his wife ate from or drinking from the same portion his wife drank from. If he (pbuh) sat with his companions, the dinner meal never went by without a pleasant talk, or teaching manners or spreading knowledge.

When it was time for Isha Salah, he (pbuh) would come to the Mosque, lead the Salah and go back home and pray two rakats Salah. Then he (pbuh) would spend a small amount of time talking to his family and enjoying their company. Sometimes he (pbuh) would go to his close companions' houses and spend time with them and then go to sleep. In the midnight, Prophet (pbuh) would wake up in the night and start performing Tahajjud Salah. He (pbuh) used to spend long time standing, bowing and prostrating

during the Salah. After performing the Tahajjud Salah, he (pbuh) would perform the Witr Salah.

Sometimes during the hours between midnight and Fajr, the Prophet (pbuh) would go to the cemetery and pray for the deceased. When the night was about to end, the Prophet (pbuh) would go to bed and rest his body till Fajar Salah and the beginning of a new day. This routine was especially followed by Prophet (pbuh) during the last ten years of prophethood.

This was the daily routine of Prophet (pbuh). From his daily routine, we can learn that the life of the Prophet (pbuh) was organised around Salah and he did not waste even a minute in unproductive activities. Even though the Prophet (pbuh) was busy (as a husband, father, friend, community person, statesman, etc.), he did justice to all his roles. He (pbuh) during his busy schedule gave quality time to his family, to his companions and visit people and fulfilling rights, teaching, and looking after those who were in need of help. Thus, the daily schedule of Prophet (pbuh) gives us a complete example of self-management in our daily lives.

The Prophet (pbuh) did not only manage his life but also taught his companions to do the same. Once Prophet (pbuh) sent for Uthman bin Mazhun (ra), and he came. The Prophet (pbuh) said, "O Uthman, do you not desire my practice?" Uthman said, "O Messenger of Allah, no by Allah, I seek your practice." The Prophet said, "Verily, I sleep and I pray, I fast and I break my fast, and I marry women. Fear Allah, O Uthman, for your family has rights over you and your guest has rights over you. Verily, your own self has rights over you, so fast and break your fast, pray and sleep" (Abu Dawood).

The entire life of Prophet Muhammad (pbuh) is the best example of self-management. In a short span of 23 years, moved the society from paganism and idolatry to submission to the One True God, from tribal quarrels and

wars to national solidarity and cohesion, from drunkenness and anarchy to disciplined living, from utter bankruptcy to highest standards of moral excellence and from absolute backwardness and ignorance to the epitome of Knowledge, Science and Civilisation. He (pbuh) preached a religion, founded a state, built a nation, laid down a moral code, and initiated numerous social and political reforms. He revolutionized the worlds of human thought and behaviour for all times to come. Human history has never known such a complete transformation of a society or a place before or since, and imagined all these unbelievable wonders in just over two decades. All this was just possible because of his self-management skills. Thus, the life of Prophet (pbuh) was an amazing example of self-management.

Self Management from the Life of Dawood (pbuh)

The life of Dawood (pbuh) is also a very good example for self-management. Allah (swt) says in the Quran, "With him We had subjected the mountains that they join him in celebrating Allah's glory, evening and morning" (Quran 38:18). Dawood (pbuh) had the military and political might, which enabled him to inflict defeat upon the polytheistic communities and neighbouring countries, and as a result of which a vast Islamic State was established. Despite his preoccupation with the affairs of a huge state he spent most of his time worshipping Allah (swt). According to Bukhari and Muslim, he fasted every alternative day and devoted one-third of the night in Prayer. This clearly shows how effectively Dawood (pbuh) managed his life.

Conclusion

Self Management ultimately helps a person to be well organised and helps him to achieve more in the short time allocated to him. We should remember that our life is very short, thus we need to make optimum utilisation of the time which is allocated to us and this could only happen through

effective self-management. The crux of self-management which could be derived from the life of Prophet (pbuh) is to keep yourself busy in healthy activities, keep yourself focused on the mission and do not waste time in unnecessary or unproductive activities.

Chapter – 33

Total Quality Management

Introduction

Total Quality Management (TQM) consists of organization-wide efforts to install and make a permanent climate in which an organization continuously improves its ability to deliver high quality products and services to customers. TQM is defined as, "A management philosophy and company practices that aim to harness the human and material resources of an organization in the most effective way to achieve the objectives of the organization". TQM is also defined as, "A management approach of an organisation centred on quality, based on the participation of all its members and aiming at along term success through customer satisfaction and benefits to all members of the organisation and society".

Importance to Total Quality Management

Islam gives high importance to Quality. There are various aspects of Islam from which we can learn that Islam gives high emphasises on total quality management. Firstly, the biggest living miracle of Islam is the Quran and it is the best example for quality. It is a book which is free from errors or corruption and is completely relevant even after 1430 years of its revelation. Secondly, every act done by Prophet Muhammad (pbuh) was done to ensure quality in the best possible manner, take the example of making a war strategy, maintaining relationship or construction of the mosque at Madina, all were performed in the best possible manner.

Allah (swt) also says in the Quran, "So do not weaken and do not grieve, and you will be superior if you are (true) believers" (Quran 3:139).The verses clearly says that in

order to be superior, overpower or to be successful one need to become a true believer, thus, for Muslims to be superior in the world, we do not need people in huge numbers but we need quality people. Fourthly, during the battle of Badar, 313 companions overpowered 1000 enemies; it was not the quantity but the quality of the companions which helped them win the battle.

Islam emphasized the importance of good quality and treasured it more than the quantity, because the good quality from peoples, even if it is small in quantity, its effect will be great. Also, the large quantity without good quality has very little effect. Allah (swt) says in the Quran, "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things that you might be grateful" (Quran 8:26). Allah (swt) also says in the Quran, "...How many a small company has overcome a large company by permission of Allah..." Both the above verses emphasise that quantity is not important to be victorious but what is important is quality.

Prophet Muhammad (pbuh) said, "It is near that the nations will call one another against you just as the eaters call one another to their dishes". Somebody asked, "Is this because we will be few in numbers that day?" He (pbuh) said, "Nay, but that day you shall be numerous, but you will be like the foam of the sea, and Allah will take the fear of you away from your enemies and will place weakness into your hearts". Somebody asked, "What is this weakness?" He said, "The love of the world and the dislike of death" (Abu Dawood). Thus, the hadith clearly states that the Muslims will face problems in the world inspite of being in huge number but what will lack is the quality and not the quantity. Thus, Prophet Muhammad (pbuh) emphasized on the importance of making his companions of high quality with teaching and purification. These people, who had strong

faith and good character, overcame the majority of the people who were on the side of falsehood. Comprehensively, Islam prefers quality over quantity.

Aspects of Total Quality Management

The following are the various aspects which Islam has to offer:

i. Quality in Intentions

Prophet Muhammad (pbuh) said, "Verily actions are by intentions, and for every person is what he intended" (Bukhari). Intentions are in actuality, the mission statement of our actions. We intend to achieve something, abstract or concrete, but there is always a foundation on which we pile our actions.

Intentions draw a fine line between faith and hypocrisy, and because they are only completely and truly known to Allah (swt), they are our true test of faith. In order to have good intentions, one should ascertain who he is, should be sincere and honest with himself, should be critical of his thoughts, words and deeds, should mean what they say, should be clear minded and refrain from deceiving oneself by dwelling in denial, question oneself on his thoughts and align the actions which please Allah (swt), read the Quran regularly to remind oneself about what his intentions should actually be and make them powerful, etc.

ii. Quality in Prayers

Allah (swt) says in the Quran,"They who are during their prayer humbly submissive" (Quran 23:2). The verse emphasises on humbleness in Salah, to make it a quality one. The spirit of Salah is that the slave should be in awe of his Master, he should pray to Him in lowly tones, and should express his helplessness and obedience before Him. In reality humbleness comes from the heart. And when

there is humbleness, in the heart, then this condition will also affect the body, that the eyes will be lowered, the voice will be low, the attention will be towards Allah (swt) only and the Salah will be performed with tranquility and satisfaction in a dignified way. Allah (swt) also says in the Quran, "And they who carefully maintain their prayers" (Quran 23:9). The verse talks about maintaining the Salah, which refers to offering it on time, to offer it in the way shown by the Prophet (pbuh) and also includes all the conditions and etiquette concerning Salah.

Allah (swt) says in the Quran, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…" (Quran 4:43). Salah can become effective when the person is able to understand what is recited in Salah and the objective of Salah could be achieved. Thus, the verse states that people should not approve Salah while they are intoxicated as they will not be able to understand what is recited and they should perform Salah only when they know what they are saying.

Prophet Muhammad (pbuh) has also said, "Excellence is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you" (Bukhari). The hadith mentions about another aspect of Salah to enhance its quality and that is to be conscious that Allah (swt) is seeing them and if that is not possible then one should imagine that he is seeing Allah(swt).

There are many other hadiths which give various guidelines to have a quality Salah. Prophet Muhammad (pbuh) said, "The best of the prayer lines for men are the first rows, the worst being the final rows..." (Muslim). "The most beloved of deeds according to Allah are the prayer in its right time..." (Bukhari and Muslim). "The best prayer is that with the longest standing" (Muslim)."The best of you are those with the softest shoulders during prayer" (Bayhaqi and Hasan). "The best of all deeds is the Prayer at its earliest time" (Tirmidhi).

On the other hand, Allah (swt) also gives a test in the Quran to check where the Salah is of the required quality or not and whether it is fulfilling the basic purpose or not. Allah says in the Quran, "...Indeed, prayer prohibits immorality and wrongdoing..." (Quran 29:45). Thus, the verse states that Salah prohibits one from immoral and wrong acts, if Salah is stopping him from that then his Salah is of the desiredquality and if it is not stopping him from those acts then there is some problem in the quality.

The benefits of the five daily mandatory prayers can only be achieved when the quality level is as per the prescribed criteria set by Allah (swt). In order to have quality prayer one should have a strong desire to do what is obligatory, cut down on external distractions, read material which will increase ones knowledge, take a few minutes to relax before Salah, read about the passion of the companions during Salah, don't be lazy, be sincere, offer Salah at the earliest stated time, be conscious that you are going in front of the Lord of the Worlds and always remember that it is a gift from Allah (swt) and you need to show how much you love it.

iii. Quality in Character

Islam gives various guidelines for having the best character. Prophet Muhammad (pbuh) said, "The best of people are those with the most excellent character" (Tabarani). Thus, the hadith speaks about having a character of the best quality. The above hadith is also supplemented with various hadiths with speaks about have a character of the best quality. Prophet Muhammed (pbuh) said, "The best of people are those that bring most benefit to the rest of mankind" (Daraqutni and Hasan). "The best of people are those who are best in fulfilling (rights)" (Ibn Majah). "The best of you are those who are best to their families, and I am the best of you to my family" (Tirmidhi). "The best of you are those who feed others and return

greetings" (Hasan). "The best of you are those who are best to their wives" (Tirmidhi). "The best of all deeds is that you bring happiness to your Muslim brother, pay off his debt or feed him bread" (Ibn Adiyy and Hasan)."The best of you are those who are best in paying off their debts" (Tahawi and Sahih). Thus, all the above mentioned hadiths give a comprehensive idea as to how Islam emphasises on having a quality character.

Once, Ali (ra) and Fatima (ra) did not have any maid because of which she had to do all the household work. Her hands became covered in calluses from turning the millstone, as did her back from carrying water. Meanwhile some prisoners of war were brought to Madinah. The Prophet (pbuh) gave them to those who applied. Ali (ra) asked Ayesha (ra) to go and ask for a maid from her father. Prophet (pbuh) rejected the request. The reason why he did so was bas because; he (pbuh) wanted her to become a perfect slave of Allah (swt). Then, become a perfect human being by performing duties to Ali (ra). This would help her to be with him in the Heaven, where all the perfect thing and perfect human beings shall come together. In short, Prophet (pbuh) motivated Fatima (ra) to become a quality Muslim.

iv. Quality in Love

Allah (swt) says in the Quran, "Say, (O Muhammad), "If you should love Allah, then follow me, (so) Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful"" (Quran 3:31). From this verse that can learn that, it is an obligation to love the Prophet (pbuh) which means to obey him, to remember him, to follow his example, and to be proud of him as Allah (swt) is proud of him. Love of the Prophet (pbuh) is what differentiates the believers in the perfection of their belief.

The Prophet Muhammad (pbuh) has also said, "None of you will have faith till he loves me more than his father,

his children and all mankind" (Bukhari).The hadith explains that the highest love one should have is towards the Prophet (pbuh) than his father, children and mankind and this is considered as the love of the best quality.

Islam also encourages its followers to display love of the best quality towards its fellow beings. Prophet Muhammad (pbuh) said, "None of you will truly believe until you love for your brother what you love for yourself" (Ibn Majah). We all have our own way of loving one another but the best way to love is the way of loving for him what you love for yourself. Islam also teaches various methods though which love between people can increase, such as saying Salam, giving gifts, avoiding suspicion, gossiping, backbiting, blaming, etc.

v. Quality in Communication

Islam wants the people to always use good words. Prophet Muhammad (pbuh) said, "The best of the Muslims is he from whose hand and tongue the Muslims are safe" (Muslim). He (pbuh) has also said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him" (Bukhari). Thus, both the above mentioned hadiths emphasize on the importance of quality communication, which can lead people to Paradise.

Islam gives certain guideline so that one can have quality communication. It states to start communication with the greeting of peace, to make right use of the tongue, to speak the truth, to have moderation in tone, to use simple and concise words, to confirm with the authenticity of the information, to speak justly, to smile, to shake hands, etc. Islam also commands people to avoid careless talks, arguments, lying, backbiting, taunting, speaking harshly, abusing, cursing, vulgar talk and whispering (when three people are present), etc.

vi. Quality in Learning

Gaining knowledge is very important in Islam. Prophet Muhammad (pbuh) said, "Seeking knowledge is a duty on every Muslim" (Bukhari). He (pbuh) also said, "Acquire knowledge and impart it to the people" (Muslim). The first two hadiths speak about the importance of acquiring and imparting knowledge. But Prophet (pbuh) has also said, "The best of you are those who learn the Quran and teach it" (Darimi). Thus, the best knowledge and learning is from the Quran. If one wants to gain quality knowledge then he has to approach the Quran.

vii. Quality in Acts of Worship

The Prophet (pbuh) said, "Allah has commanded that everything (one does), they should do with excellence. When you sacrifice, sacrifice well. Sharpen your knife and make it easy for the animal to be slaughtered" (Muslim). In another instance, the companions were preparing somebody's grave. The Prophet (pbuh) told them to make it in a straight line. He (pbuh) told them that it made no difference to the deceased whether their grave were straight or not, but when Muslims do anything they should attempt it with excellence. Thus, we should not just aim to be good but be excellent and outstanding.

Conclusion

Ultimately, every Muslim should strive to become a quality Muslim, as it will help him in this world and will help him in the hereafter. One should strive to become a quality Muslim, spiritually, mentally, economically, socially, personally and physically. If one wants to become a quality Muslim, then he has to emulate the example of Prophet Muhammed (pbuh) in every aspect of his life as in the Prophet (pbuh) is the best example.

Chapter – 34

Social Responsibility

Introduction

Social Responsibility is an ethical theory that an entity, be it an organization or individual, has an obligation to act to benefit the society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems. A trade-off may exist between the economic development, in the material sense, and the welfare of the society and environment. Social responsibility means sustaining the equilibrium between the two. It pertains not only to business organizations but also to everyone whose action impacts the environment in any way. This responsibility can be passive, by avoiding being engaged in socially harmful acts, or active, by performing activities that directly advance social goals.

Social Responsibility in Islam is understood as individual members of the society, work together to fulfill the general needs of society as well as the individual needs of its members and that they work together to protect society from harm. Each member of society is aware that he not only has rights, but also has responsibilities towards others, especially those who are incapable of fulfilling their own needs. These responsibilities entail providing for the needs of these people as well as protecting them from harm.

Importance of Social Responsibility

Allah (swt) says in the Quran, "Righteousness is not that you turn your faces toward the east or the west, but (true) righteousness is (in) one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives

wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask (for help), and for freeing slaves; (and who) establishes prayer and gives zakah; (those who) fulfill their promise when they promise; and (those who) are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous" (Quran 2:177). The verse makes a fundamental observation on the nature of religiosity. Through this verse we can learn that if people have to become truly righteous, they need to be socially responsible. They need to give wealth, they need to help the relatives, orphans and they need to help those who ask for help, ultimately contributing to the society by becoming a responsible citizen.

On the authority of Abu Saeed al-Khudree (ra) who said, "I heard the Messenger (pbuh) say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) with his tongue; and if he is not able to do so, then (he must change it) with his heart and that is the weakest of faith" (Muslim). The hadith indicates that it is an obligation on people to be socially responsible by forbidding the evil actions in accordance to one's ability. The best way of being socially responsible is to stop the evil physically; if he cannot stop it physically then he should try to stop it verbally and if he even cannot do it verbally then he should at-least have a feeling to stop it, in the heart.

Once, there was a ship with two compartments. The travelers in the lower compartment had to go to the upper compartment to fetch water and this troubled the people in upper compartment. The people in the lower compartment then thought to make a hole in the lower compartment of the ship and get water (from the sea), saving those who are above us from trouble". So, if the people in the upper compartment let the others to do what they suggested, all the people of the ship would be destroyed, but if they

prevent them, both parties would be safe (Bukhari). The hadith teaches us to be socially responsible by asking the people who have resources to provide it to the people who do not have them.

Training to Become Socially Responsible

Prophet Mohammad (pbuh) worked as a shepherd at the age of eight because he wanted to help his uncle Abu Talib since he wasn't rich and had a big family with many children. As a young boy, Prophet Mohammad (pbuh) earned his living as a shepherd. Prophet Mohammed (pbuh) would take the sheep and cattle of his relatives and those of the people of Makkah to the surrounding deserts to graze. Being a shepherd makes an individual socially responsible and learns the art of caring and loving. A good shepherd is interested in the welfare of the people, not in fleecing them.

While being a shepherd one spends most of his time with the sheep and while spending time with them it makes the individual more caring and more responsible towards the beings around him. From being a shepherd one learns the skills of leadership, patience, organising, empathy, control, interpersonal relations, building unity and also making them physically strong, all of which are very much necessary to be socially responsible to the society. Prophet Mohammed (pbuh) was a man who was socially responsibe to the highest degree. He (pbuh) strived to solve every problem which the society was facing.

Methods of Being Socially Responsible

The following are the various methods through which people can be socially responsible:

i. Taking Care of Orphan

The Prophet (pbuh) also commanded people to sponsor orphans and look after them. "A person who takes care of an orphan and I will be like this in Paradise," he once said,

joining his forefinger and middle finger together by way of illustration" (Bukhari).

ii. Kindness towards Weak

He (pbuh) regarded showing kindness to the weak members of society and giving them their rights a strong reason to gain Allah's victory over the enemy as well as gaining more means of subsistence, "Seek help among your weak ones, for you are given provision and help only because of the weak amongst you"(Abu Dawood). He (pbuh) also considered a person who looks after a widow or a poor person just like a warrior who fights for Allah's cause, or like one who performs prayers all night without slackness and fasts continuously and never breaks his fast (Bukhari and Muslim).

iii. Caring for Neighbour

Prophet Muhammad (pbuh) said, "O Abu Dharr, whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours" (Muslim). Prophet Muhammad (pbuh) has also once said, "Whenever you prepare a broth, put plenty of water in it, and give some to your neighbours and then give them out of this with courtesy" (Muslim). The hadiths make it clear that Islam does not like people to ignore his neighbour and eat up everything himself. It stresses that one must take care of his neighbours. If a person is not in a position to do more, he should at least add some water in the broth he cooks for his own food and send a portion of it to his deserving neighbour. It leads us to the conclusion that people should in no case be unmindful of his neighbour and if he is well-to-do, he should be all the more charitable to his neighbours. Islam guides people to display care for the neighbours, thus, causing harm to them in any form is just not in the picture.

iv. Stopping Wrong Acts

Prophet Muhammad (pbuh) said, "Help your brother whether he is the doer of wrong or wrong is done to him". The companions asked, "O Messenger of Allah, we can help a man to whom wrong is done, but how could we help him when he is the doer of wrong?" The Prophet replied, "Hold him back from doing wrong" (Bukhari). Thus, the hadith clearly states that a person should be socially responsible by helping a person when wrong is done on him and by holding people back when they are doing something wrong.

v. Giving away Money

Allah (swt) says in the Quran, "Righteousness is not that you turn your faces toward the east or the west, but (true) righteousness is (in) one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it..." (Quran 2:177). The verse states that if one wants to achieve true righteousness then he has to be socially responsibe by giving wealth to the needy inspite of his love for it. Thus, one can only becoming socially responsibe by giving away something what he loves.

Opportunities for Being Socially Responsible

In Islam, praying in groups is preferred over to praying individually. The five times Salah is an opportunity for people to meet one another. It is a platform for people to be socially responsibe. When people meet one another on a daily basis they tend to speak to one another which given an opportunity for people to share their issues and problems. This ultimately creates a platform for people to help one another and become socially responsible. This is the reason why Islam commands people to perform their Salah in groups.

Social Responsibility from the Life of Prophet Muhammad (pbuh)

The following are some of the social issues, which he (pbuh) took up:

i. In the pre-Islamic society, people were highly ignorant, they lacked knowledge. Prophet (pbuh) understood the basic problem was lack of education and encouraged them to gain knowledge. Prophet (pbuh) said, "Seeking knowledge is a duty on every Muslim" (Bukhari). He also said, "A father gives his child nothing better than a good education" (Mishkat). In his unlettered and oral society, he encouraged his followers to learn to write, in order to communicate the message of the Quran far and wide.

ii. The birth of a daughter in a family was not an occasion for rejoicing, but was regarded with humiliation. A daughter was considered a painful burden, a potential source of shame to her father. Girls were hated so much that they were buried alive. The practice of killing female children was uncontrolled. After Prophet Mohammed (pbuh), the society completely changed. He (pbuh) was always against this irrational discrimination against girls and female infanticide in particular.

In order to wipe out all the traces of female infanticide from the society, Prophet Mohammad (pbuh) promised those who were blessed with daughters and would bring them up kindly, they would get a great reward. He (pbuh) said, "He who is involved in bringing up daughters, and accords benevolent treatment towards them, they will be a protection for him against Hellfire" (Bukhari and Muslim). He (pbuh) also said,"Whoever maintains two girls till they attain maturity, he and I will come on the Resurrection Day like this; and he joined his fingers" (Muslim).

iii. In the pre-Islamic society, some proud pagans practiced 'honour' killings,treated them like slaves and property.

The numerous reforms which the Prophet (pbuh) instituted included the end of 'honour' killings, the right of a woman's approval in her marriage, her right to ownership of private property, to seek unilateral divorce if the husband was abusive and to re-marry as a widow or divorcee. Moreover, as the Prophet (pbuh) taught, while a husband was supposed to provide for his wife, the wife was under no obligation to share her wealth or property with the husband.

iv. The pre-Islamic Arab society had racial biases against non-Arabs. The Prophet (pbuh) managed to purify these primitive sentiments by his personal example. His closest companions' Bilal bin Riba (an Abyssinian) and Salman Farsi (a Persian) were both former slaves who went on to command enormous respect in the first Muslim society. In his famous last sermon, the Prophet (pbuh) declared, "a white has no superiority over black, nor does a black over a white, except by piety and good action".

v. In the pre-Islamic period, circumambulation (tawaf) of the Kaaba did continue. Men and women walked together around the Kaaba stark naked, saying, "We go before God just as our mothers gave birth to us." But after Prophet Muhammed (pbuh) took control, no naked person was allowed to perform the circumambulation (tawaf) around the Kaaba. The change in the mode of worship brought in decency and morality among the people.

On one side, Prophet Muhammad (pbuh) worked for the welfare of the society by striving to eradicate evils; on the other hand, he (pbuh) never did anything that could cause harm to the society or would disturb the peace. He (pbuh) always strived to maintain peace and harmony in the society, which is another aspect of being socially responsible.

Other Prophets being Socially Responsible

All the prophets of Islam were also socially responsible. All the prophets mainly did two things, called people towards Allah and tackled the social issue of their time. Prophet Nuh (pbuh) tackled the issue of castism, Prophet Moses (pbuh) tackled the issue of dictatorship, Prophet Hud (pbuh) tackled the issue of capitalism, Prophet Salih (pbuh) tackled the issue of faulty leadership, Prophet Abraham (pbuh) tackled the issue of idol worship, Prophet Lut (pbuh) tackled the issue of homosexuality and Prophet Shuaib (pbuh) tacked the issue of corruption and blundering. This shows that being socially responsible was a Sunnah of other Prophets as well.

Conclusion

Islam is a religion which promotes social responsibility. Allah (swt) sent the Prophets to change the society and make the people socially responsible. Every principle, rule and regulation of Islam is based on being socially responsible. Prophet Muhammad (pbuh) was a person who was highly socially responsible. He stood against all the social evils which emerged during his time and strived to solve them. A Muslim cannot become a true Muslim without becoming socially responsible.

Chapter – 35

Communication

Introduction

Communication is easily overlooked, but the ability to communicate effectively is necessary to carry out the thoughts and visions to the people. The importance of speech and words whether through paper or voice is a communication medium to convey directions and provide synchronization. Without communication, there is no way to express thoughts, ideas and feelings. The ability and importance of communication becomes much more crucial when you are on a mission or need to fulfill a goal. Without a means to communicate, you will become isolated. The ability to effectively communicate is very important when it is usually underestimated and overlooked. Communication is a necessity as we need to convey the message and spread ideas. The importance of communication is crucial for any success because we need to reach out to people in order to fulfill the mission. It is in the basic nature of every individual to communicate, even a person who is dumb communicates through actions.

Concept of Communication

Allah created man with a basic function to communicate. Allah (swt) says in the Quran, "He has taught him to talk (and understand)" (Quran 55:4). Prophet Mohammed (pbuh) also used both written and oral communication based on the need and requirement to communicate his message. He used written communication where information had to be recorded for future use and reference and used oral communication where information had to be communicated to people immediately. Communication is so important in Islam that if a person

does not make wrong use of his tongue then paradise is guaranteed for him.

Importance of Communication

Proper communication is as much important in Islam as Allah (swt) has promised to amend the deeds and forgive the sins. Allah (swt) says in the Quran, "O you who have believed, fear Allah and speak words of appropriate justice. He will (then) amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran 33:70-71). These are also the verses which are recited in the Nikah ceremony, which emphasises the importance of communication in a marriage.

Quran is a communication from Allah (swt) to mankind. From the Quran we learn that, for communication to be effective, three factors are necessary, content, presentation style and understanding the audience. Let us try to understand this with the help of an example. Surah Ar-Rahman was the Surah which was revealed during the early Madni or Late Makki period (from the content of the Surah it appears to be a Makki Surah). This was the time when the Mushrikeen had become stubborn as they were getting the same message again and again. They were disbelieving the message, they were not interested in it and they reach such an extent that they start making fun of it.

Firstly, with respect to the content, the Surah speaks about the greatness of the Quran, the power and creation of Allah (swt), judgement day and paradise. Secondly, the presentation style is very unique that one verse is repeated again and again in between the communication. Thirdly, when people are stubborn they do not listen to things easily; it has to be repeated again and again. Thus Allah (swt) reveals the verse "So which of the favours of your Lord would you deny?", thirty one times in the Surah. Thus, Prophet Mohammad (pbuh) said, "Everything has a

bride, and the bride of the Quran is Surah Ar-Rahman", which shows the beauty of the Surah.

Various forms of Communication

The following are the various forms of communication which Islam has to offer:

i. Written Communication

a. Quran: Prophet Mohammed (pbuh) has given high importance to written communication because it could be preserved and be used for future reference. The best example for the use of written communication is the Quran which was recorded and preserved as and when it was revealed. After the revelation of each passage of the Quran, the Prophet (pbuh) recited it to those of his companions who happened to be present at that time and ask them to write it down. It was recorded on tablets, palm-leaves, bones, skins of animals and date palms.

Today this written communication, which is the Quran, has gone on to become the biggest living miracle of the world. It was revealed more than 1430 years back, and even today it remains the same without a dot being added or a dot being removed. When we compare the first copy of the Quran with the one which is printed today, it has no difference. Today there are crores and crores of copies of the Quran across the world and they are all the same. Today what we recite as the verses of the Quran, are exactly the same words presented before the world by Prophet Muhammad (pbuh) and this Quran today is playing the role of giving ultimate guidance to the entire mankind. What better example would we want of a written communication being preserved for more than 14 centuries?

b. Letters: When Prophet Mohammed (pbuh) invited many kings to Islam, he (pbuh) used the medium of written communication to communicate the message to them. As he could not meet everyone in person, he used the mode of

written communication and sent the letters through one of his companions. He wrote a letter to Ashamah bin Al-Abjar, the King of Abyssinia (Ethiopia), a letter to Juraij bin Matta (Muqawqis), the King of Egypt, a letter to Chosroes, Emperor of Persia, a letter to Heraclius, the Emperor of Byzantines, a letter to Mundhir bin Sawa, the Governor of Bahrain, letter to Haudhah bin Ali, Governor of Yamamah, letter to Al-Harith bin Abi Shimr Al-Ghassani, King of Damascus and a letter to Abd bin Al-Julandai and his brother Jaifer who was the King of Oman.

c. Daily Life: Someone once complained to the Prophet (pbuh), "O Messenger of Allah, we hear many things from you, but most of them slip our minds because we cannot memorize them". The Prophet (pbuh) replied, "Ask your right hand for help" (Tirmidhi). In other words, write down what you hear. When Rafi bin Khadij (ra), asked the Prophet (pbuh) whether they could write down what they heard from him, he was told that they could. The Prophet (pbuh) advised, "Record knowledge by writing" (Darimi). During the conquest of Makkah, the Prophet (pbuh) gave a sermon. A Yemeni man named Abu Shah, stood and said, "O Prophet (pbuh), please write down these (words) for me". The Prophet ordered this to be done (Abu Dawood). This shows how much importance was given to written communication.

ii. Oral Communication

a. Speech: Oral communication is also used very widely to propagate Islam. Allah (swt) tells the people, what they need to communicate so that their speech becomes the best. Allah (swt) says in the Quran, "and who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."" (Quran 41:33). Allah (swt) says in this verse, that the better in speech are those who invite people to Allah (swt). What's magnificent in this book is that it also tells its

readers as to what they need to speak so that it becomes better.

Prophet Mohammed (pbuh) also used the medium of giving speech whenever he had to communicate something important to a large group of people. Two best examples for this is the first open preaching on mount As-Safa and second one is the final sermon which he (pbuh) delivered during the Hajj pilgrimage. The first and last address of Prophet Mohammed (pbuh) was through a speech as the message had to be communicated to the masses.

b. Adhan: In order to call people to Salah many ideas and suggestions were given but at the end it was the Adhan which was finalized, which is a tool of oral communication. It is also considered to be the official call for Salah. "When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilal was ordered to pronounce the wording of Adhan..." (Bukhari).

Adhan has become such an effective and powerful tool that it reminds people about Salah when they are busy in their worldly and personal affairs. When Bilal (ra) stood up and called the Adhan, the voice of Bilal (ra) resounded throughout Madinah and the people came running to Masjid Al-Nabawi.

And today this communication has become one of the living miracles of Islam. The major cities of Indonesia are Java, Sumatra, Borneo and Saibil. As soon as dawn breaks on the eastern side of Saibil, at approximately 5:30 am local time, Fajar Adhan begins. Thousands of Muazzins in Indonesia begin reciting the Adhan. Then the Adhan goes through various countries and at the end it reaches Atlantic. Prior to the Adhan reaching the shores of the Atlantic, the process of 'Zohar Adhan' has already started in east Indonesia. If we were to ponder over this phenomenon

thoughtfully, we would conclude the amazing fact that there is not even a single moment when hundreds of thousands of Muazzins around the world are not reciting the Azaan on the surface of this earth.

c. Friday Sermon: The Friday sermon is another strong medium which is used for mass communication. It is used as a very strong medium to communicate the message to the Muslim Ummah. Educated people will gain knowledge by reading books but this medium is very important to teach and guide the uneducated masses and the people who are not prone to reading, as this acts as the only source of guidance for them.

The primary objective of the Friday sermon is to educate, inspire, guide, and strengthen the faith of the congregation by providing the community with encouragement, hope, and guidance for day-to-day living based on Quranic teachings, sound Prophetic traditions, and general Islamic principles, to stimulating and guiding fellow community members to read and further research their faith in general and the topics covered in the sermon in particular and addressing problems or calling for reform, and fostering respect for all its people, regardless of race, nationality, faith, gender, orientation, or disability. And to communicate all this in a manner that is absolutely respectful to all people and to all religious traditions.

Do's and Don'ts of Communication

The following are the various do's and don'ts in communication which Islam has to offer:

Do's

i. Starting Communication with Greeting of Peace

Prophet Muhammad (pbuh) said, "A man came to the Prophet (pbuh) and said, "Peace be upon you". He (pbuh) responded to his salutation. He then sat down. The Prophet (pbuh) said, "Ten" (rewards). Another man came

and said, “Peace and Allah’s mercy be upon you”. He (pbuh) responded to his salutation when he sat down. He said, “Twenty”. Another man came and said, “Peace and Allah’s mercy and blessings be upon you”. He (pbuh) responded to him and said when he sat down and blessings be upon you. He (pbuh) responded to him and said when he sat down, “Thirty”” (Abu Dawood). The hadith motivates people to starts their communication with the Islamic greeting ‘Assalaamu alaykum’ and it is also the best form of greeting which exists in the world today.

ii. Start with Allah’s Name (while writing)

If you were to communicate in writing, in addition to the points above that are relevant, it is desirable to start your written communication with ‘Bismillaahir Rahmaanir Raheem’ which means ‘In the name of Allah, the Continuously Merciful, the Especially Merciful’. This was done by the Prophet Muhammad (pbuh) numerous times when he dispatched letters to kings and heads of peoples and tribes.

iii. Right use of Tongue

Prophet Mohammed (pbuh) said, “Whoever gives me surety to safeguard what is between his jaws and what is between his legs, I guarantee for him (entrance into) Paradise” (Bukhari and Muslim). What is between one's jaws is the tongue, which is used for communication, from this hadith one will come to know the significance what Islam has given to the act of communication. Rightly using communication will lead us to Paradise, as guaranteed by our beloved Prophet (pbuh).

iv. Speaking Good

Prophet Mohammed (pbuh) said, “He who truely believes in Allah and the last day should speak good or keep silent” (Bukhari and Muslim). In this hadith Prophet

Mohammed (pbuh) makes it clear by giving a principal of communication that a person if he wants to speak, should speak good or else he should remain silent.

v. Speaking the Truth

Prophet Muhammad (pbuh) said, "Truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah as a Siddeeq (speaker of the truth). Lying leads to wickedness and wickedness leads to Hell fire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as a liar" (Agreed Upon). The hadith clearly explains to always speak the truth, so that Allah (swt) records us as a Siddeeq.

vi. Moderation in Tone

Allah (swt) says in the Quran, "And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys" (Quran 31:19). We need to be cautious about our tone and volume. Our tone will make our relationship or break it. Any undesirable loudness in our voice could put people off and make any further attempts to communicate futile.

vii. Using Simple and Concise Words

Prophet Muhammad (pbuh) said, "I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning" (Muslim). In the light of this hadith we learn that we need to avoid complex language and sophisticated terminologies. Instead, we need to try to stick to concise words and phrases that are of eloquence and seek to be understood. He (pbuh) spoke with clarity and made people comprehend easily, sometimes by even repeating his words thrice.

viii. Writing the Financial Transaction

The Quran demands that a debt transaction be written down. Allah (swt) says in the Quran, "O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., the debtor) dictate. And let him fear Allah, his Lord, and not leave anything out of it. (Quran 2:282). The debt transaction should be written down and neither hesitation nor laziness should be shown in getting that document prepared. This shows the importance which the Quran gives for the financial transactions to be recorded on paper which is a form of written communication.

ix. Confirming the Information

Allah (swt) says in the Quran, "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." (Quran 49:6). In this verse Allah (swt) makes it clear that when someone comes to you with some information, whom you feel is disobedient, confirm the information before sharing it with others because if wrong information is shared, it will lead to misunderstanding, conflict and will disrupt the peace of the society.

x. Speak Justly

Allah (swt) says in the Quran, "O you who have believed, be persistently standing firm in justice, witnessing for Allah, even if it be against yourself or parents and relatives..." (Quran 4:135). In this verse directions are given to stand firmly for justice, to dispense justice dispassionately and impartially, and to give witness selflessly for the sake of Allah (swt). This is that highest standard of justice, fair play and truthfulness, which Allah

(swt) wants every faithful to adopt. Among the rights of Allah's creatures, the greatest right is that of the parents but according to Quran, the demand of truthfulness is that no concession or leniency should be shown even in their case when giving evidence. When no leniency is to be shown to the parents in matters of giving truthful witness, then where is the question of showing any leniency to others? This directive principle cuts at the root of every kind of prejudice and partiality that however great a man's rank or position may be in the matter of meeting out justice all are equal. Thus, we always need to speak what is just and fair regardless of any loss to our self, our parents or our relatives.

Don'ts

i. Careless Talks

The Prophet (pbuh) said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward). A slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell Fire" (Bukhari). People getting together and communicating with each other often leads to falling into various sins related to the tongue such as talking about Allah (swt) without knowledge, slandering, lying, insulting and cursing. These habits are grievous sins that eat away at our rewards in their lives. We need to make it a habit to ensure whether anything we are about to say may constitute any of these sins.

ii. Argument

Allah (swt) says in the Quran, "And obey Allah and His Messenger, and do not dispute and (thus) lose courage and (then) your strength would depart; and be patient. Indeed, Allah is with the patient" (Quran 8:46). Being nice

is easy when you're dealing with nice people. But, practically speaking, this world has more to it than such people. Despite your best efforts, you are bound to walk into not-so-nice people. Try not to fall into disputes and argumentation. If you realize you are already in a dispute, be wise and argue with that which is better.

Once Prophet (pbuh) said, "Whoever does not argue when he is in the wrong will have a home built for him on the edge of Paradise. Whoever avoids it when he in the right will have a home built for him in the middle of Paradise. And whoever improves his own character; a home will be built for him in the highest part of Paradise" (Tirmidhi). Arguing with people is strongly discouraged in Islam. We are to state our point of view and then leave it at that. Nor should we involve ourselves in matters that do not affect a person's religion. A person is to shun argument whether he is in the right or whether his stand is wrong. Both get houses built for them in Paradise. But since the person who knows that he is right finds it more difficult to leave the argument, which is why he is promised a greater reward. Arguing with people rarely gets anyone to change their minds. It usually only produces defensiveness and creates ill feelings between people. The issue becomes a matter of one's ego and makes it more difficult for a person to change their stance. Allah (swt) wants people to live harmoniously with each other. Thus, ultimately staying away from arguments helps to improve relationship with people and will contribute to have a greater peace of mind.

iii. Lying

Islam not only prohibits people to lie but it also strongly condemns people who lie to make others laugh, as Prophet Muhammad (pbuh) said, "Woe to him who tells lies to make people laugh - Woe to him - Woe to him" (Ahmad and Tirmidhi).

iv. Backbiting

Among all the prohibitions with respect to communication, the greatest is with respect to Backbiting which the Quran strongly condemns and also Prophet Mohammed (pbuh) disliked it. Allah says in the Quran, "O you who have believed, avoid much (negative) assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful" (Quran 49:12).

v. To Stop Talking

Generally people break-off ties with their close relatives as if it never matters, siblings not talking to each other for days, weeks, even months at a stretch. Actually people stop communicating with one another in order to display their anger. But Prophet Mohammed (pbuh) has strictly commanded people not to stop talking with his brother. Prophet Mohammed (pbuh) said, "It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell" (Abu Dawood). Thus in Islam communication has a very significant role, where not speaking to a brother and dying in that state would lead a person to Hell. Communication is not only the tool to share ideas but also a strong one to bridge ties and strengthen relationships.

vi. Calling others by Nicknames

Allah (swt) says in the Quran, "...And do not call each other by (offensive) nicknames..." (Quran 49:11). It is highly immoral to give bad nicknames to others and also to call them or refer to them by such bad names. One who gives a bad name to a person ruins his honour. It should never be considered as an ordinary sin.

vii. Taunting

Allah (swt) says in the Quran, "...Nor taunt one another..." (Quran 49:11). Prophet Muhammad (pbuh) has also said, "A true believer is not involved in taunting, or frequently cursing or in indecency or abusing" (Tirmidhi). Taunting injures hearts. Therefore our tongue must not be allowed to inflict such verbal wounds on others hearts. Making personal attacks on others, by using insulting and taunting words and phrases, causes much pain to others which cuts off mutual love and relationship.

viii. Speaking Harshly

Allah (swt) says in the Quran, "... Whether one or both of them reach old age (while) with you, say not to them (so much as), "uff", and do not repel them but speak to them in noble word" (Quran 17:23). The verse is with respect to the parents. The Quran, empathically states that nothing should be said which would hurt them, nor should they be denied anything with harshness, but they should be spoken to with respect and tenderness.

ix.Abusing

Prophet Muhammad (pbuh) said, "When two persons indulge in abusing each other, the beginner will be the sinner, so long, as the oppressed does not transgress the limits" (Muslim). The Hadith tells us that if a Muslim abuses another and says unfair things about him and in return, the recipient also abuses him and says unfair things to the same extent, then the entire burden of the sin of abusing lies upon the person who initiated the quarrel. However, if the one, who is wronged, exceeds the limits in revenge, then he will also be guilty to the degree of his excess. Thus, even though, revenge is permissible, it is better to forgive and be patient.

x. Cursing

Prophet Muhammad (pbuh) said, "Do not curse one another, invoking curse of Allah or Wrath of Allah or the fire of Hell"(Abu Dawood and Tirmidhi). Prophet Muhammad (pbuh) has also said, "Cursing a believer is like murdering him" (Agreed Upon Bukhari & Muslim). Prophet Muhammad (pbuh) has also said, "Those who frequently resort to cursing would neither be accepted as witnesses nor as intercessors on the Day of Resurrection" (Muslim). Muslims should neither curse nor imprecate each other with words such as, 'May the Curse of Allah be upon you,' or 'I wish for you to burn in hell fire'.

xi. Vulgar Talks

Allah (swt) says in the Quran, "The Satan threatens you with poverty, and bids you towards immorality (indecent acts, deeds, talk, etc.)..." (Quran 2:268). Prophet Muhammad (pbuh) said, "Allah does not like obscene words or deeds, or the intentional committing of obscenity" (Abu Dawood). Prophet Muhammad (pbuh) has also said, "A believer does not taunt, curse, abuse, or talk indecently" (Tirmidhi). When Sufyan asked Prophet Muhammad (pbuh) what he feared most for him, he (pbuh) took hold of his own tongue and said, "This" (Tirmidhi). It does behove and befit one who has professed belief in Allah (swt) and the Last Day that they should bad mouth or use obscene, vulgar, or bad language, regardless of whether they are angry or in jest. Such indecent and vulgar talk simply does not fit the righteous character of a believer who sincerely fears Allah (swt) and the Last Day.

xii.Whisper

Prophet Muhammad (pbuh) said, "If you were three, then do not whisper between the two of you ignoring the third till the number increases. This is because whispering will sadden him" (Bukhari and

Muslim). When there are two people in company, we should not ignore the third party by making them feel left out even if he happens to be a complete stranger and the other is your childhood best friend, one should involve everyone in the discussion.

Other Aspects

i. Smile

It is a form of non-verbal communication. The Prophet Muhammad (pbuh) said, "Your smiling in the face of your brother is charity" (Tirmidhi). We always need to smile when we meet others. Having a smiling face will help build a good relationship with the people and will put the opposite person in a comfortable position. Smile is an instant ingredient to start any conversation positively and to remove any past ill feelings that could be present. It ultimately brings joy to the giver and the receiver.

ii.Shake Hands

It is also a form of non-verbal communication.Prophet Muhammad (pbuh) said, "There are no two Muslims who meet and shake hands, but they will be forgiven before they part" (Ibn Majah). In another hadith, Prophet Muhammad (pbuh) said,"Indeed whenever a believer meets another believer takes his hand and shakes it, sins fall from both of them the same way leaves fall off a tree" (At-Tabrani). From this hadith, it is evident that a Muslim needs to shake hands with fellow Muslim. Besides being a gesture of brotherhood, the act also helps the participants shed their sins. Thus, through shaking hand one gains the blessing of Allah (swt) and also helps him to shed his sins.

iii. Communication by Women

On one end where Islam tells to speak in a low tone with the elders and parents on the other hand Islam guides the women not to be soft in speech. Allah (swt) says in the

Quran, "O you wives of the Prophet, you are not like other women. If you fear Allah, then do not be soft in your speech, lest he is whose heart is a disease (lecherousness and lust) should be moved with desire, but utter customary speech." (Quran 33:32). Generally the voice of women is sweet and when they talk with extra softness, then people hearing it may get lecherous thoughts about them. Therefore Allah (swt) demands that while talking to men, women should not talk with artificial softness. And when this is the demand of righteousness, every woman should follow this. This advice which has been addressed to the Prophet's wives is not meant only for them, but also for other women. It means that the wives of the Prophet should be very strict in following these directions and they have to be extremely careful in these matters. Thus, in order to avoid any source of temptation and allurement of the male, Islam commands the female to speak in a high tone.

Conclusion

Every act of Islam revolves around Communication. Communication plays a very important role in everyone's life as it acts as a source of information, it helps people socialize, helps in altering individual's attitude, and much more. Islam has given high importance to written and oral communication. On the other hand, Islam has given various guidelines for the do's and don'ts while communicating. Following all the above mentioned aspects of communication will help a person to become a better communicator and also become a person with a good character and become a better human being.

Chapter – 36

Business Ethics

Introduction

Ethics may be defined as the set of moral principles that distinguish what is right from what is wrong. Ethics has a twofold objective, it evaluates human practices by calling upon moral standards; also it may give prescriptive advice on how to act morally in a given situation. Therefore, ethics aims to study both moral and immoral behaviour in order to make well-founded judgments and to arrive at adequate recommendations. Sometimes ethics is used synonymously with morality. Codes of morality are called ethical codes. Business ethics can also be defined as business morality.

Business Ethics is the branch of ethics that examines ethical rules and principles within a commercial context; the various moral or ethical problems that can arise in a business setting; and any special duties or obligations that apply to persons engaged in commerce. Generally speaking, business ethics is a normative discipline, whereby particular ethical standards are formulated and then applied. It makes specific judgments about what is right or wrong, it makes claims about what ought to be done or what not. Generally speaking, business ethics is concerned with the study of what is good and bad, right and wrong, and just and unjust in business. In the current business scenario, the people decide what is right and what is wrong, but as per Islam, the teaching of the Quran and the life of Prophet Muhammed (pbuh) act as a basis to call something ethical or unethical.

Importance of Business Ethics

Islamplaces the highestemphasis on ethical values in all aspects of human life. In Islam, ethics governs all aspects of life. Ethical norms and moral codes which reflect from the verses of the Quran and the teachings of Prophet Mohammed (pbuh), they are numerous, far reaching and comprehensive. Islamic teachings strongly stress the observance of ethical and moral code in human behaviour. Moral principles and codes of ethics are repeatedly stressed throughout the Quran. Besides, there are numerous teachings of the Prophet (pbuh) which cover the area of moral and ethical values and principles.

The Prophet (pbuh) was chosen by Allah (swt) to be His last prophet at the age of fourty. Before attaining Prophethood, he (pbuh) was very much involved in business. He (pbuh) had a good reputation as a hard worker and a truthful businessman. It was due to this reputation that Khadija (ra) hired him. It was also a result of his honest and noble character that he became known as 'Al-Amin' (The Trustworthy) amongst the people. Prophet Mohammed (pbuh) displayed honourable behaviour in all aspects of life, including trade.

Do's and Don'ts

The following are the various do's and don'ts which Islam has to offer:

Do's

i. Lawfulness and Honesty

The most important aspect of business is that, when it is done, one should ensure that the income which he earns from it is lawful. As the Prophet Mohammed (pbuh) said, "A time will come when people will no longer care about whether their wealth has been lawfully or unlawfully acquired" (Bukhari). On the other hand, Islam gives high importance to honesty, as Prophet Mohammed (pbuh) was

asked, "Which was the best kind of earning", he (pbuh) replied, "that for which a man works with his hands and honest trading" (Ibn Hanbal). On the other hand Islam also prohibits a person from telling a lie, as the Prophet Muhammed (pbuh) forbade a seller from telling a buyer that he had been offered a price for goods that he had not been offered (in order to raise the price or encouraged the sale)" (Bukhari).

The Prophet (pbuh) emphasized that honesty and kind dealings with customers are the secrets of success in business. He (pbuh) said, "The truthful and honest merchant is associated with the Prophets, the upright and the martyrs" (Tirmidhi). He (pbuh) also said, "Allah shows mercy to a person who is kind when he sells, when he buys and when he makes a claim" (Bukhari).

ii. Firm Commitment

For any business to survive, fulfilling its contracts, commitments and promises is extremely important. For employees, it is utterly important to respect the deadlines and deliver work when promised. Allah (swt) says in the Quran, "...And fulfil (every) commitment. Indeed, the commitment is ever (that about which one will be) questioned" (Quran 17:34). Allah (swt) says in the Quran, "O you who have believed, why do you say what you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do" (Quran 61:2-3).

iii. Compassion

Prophet Mohammed (pbuh) said, "Allah will show compassion to those who show kindness while buying, selling and recovering debts" (Bukhari). In this saying he (pbuh) guides the buyers and sellers to exhibit kindness during the activities of trade. It is this act of kindness which builds a long and strong relationship between the buyer and seller, which is pretty fruitful in the long run.

iv. Transparency

It is moral and ethical to tell the customer of the defects in the product, as Prophet Mohammed (pbuh) said, "The seller and the buyer have the right to keep or return goods as long as they have not parted and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost" (Bukhari). Prophet Mohammed (pbuh) has also said, "It is required for a vendor to tell the buyer of any defects of which he is aware" (Ibn Hanbal).

v. Duly Payment of Wages

Today people are considered to be one of the strongest resource of the organisaiton, thus they are referred as 'Human Resource'. Every human being should be respected by giving them their right due, rather than exploiting them to the maximum, which is done by many companies today. Islam emphasizes on giving the right wages to the employees and discourages any sort of exploitation.

Prophet Mohammed (pbuh) has strongly discouraged people to break trust and exploits the labourers, as Prophet Mohammed (pbuh) said, "There will be three persons whose opponent I shall become on the Day of Resurrection. A man who gave in my name and then broke trust, a man who sold a free man and enjoyed his price and a man who engaged a labourer and enjoyed full labour from him but did not pay him his wages" (Bukhari).

vi. Adopting Right Means

It is not only the end which is important but also the means which to adopt to achieve the end is also equally important. Today majority of the advertisements are filled with vulgarity and immodesty, which use women to the

maximum extent. Sometime it makes us think whether they are conveying or corrupting? Islam emphasises that any kind of display should be modesty and should not stimulate unreasonable expectations of product or performance directly or indirectly by advertising. They must communicate accurately and truthfully knowing that children may learn practices from advertising that can affect their health or well-being. Moreover, they should bank on the positive aspects of life such as friendship, honesty, kindness, respect, etc. True ethics is not only being ethical while selling but true ethics is also being socially and morally responsible while advertising.

vii. Generosity and Leniency

One should be lenient and generous in bargaining. Therefore, whoever demands his debt back from the debtor should do so in a decent manner. The Prophet (pbuh) said, "May Allah's mercy be on him who is lenient in his buying, selling and in demanding back his money (or debts)" (Bukhari). The Prophet's exhortation to Muslims means that a creditor should be easy and generous in demanding back his money. The debtor, in turn, should also give back the debt to the creditor on time with due thanks and politeness. The Prophet (pbuh) was the best of all people in repaying the debts.

viii. Purchasing on Credit

While it is best to buy an article by paying cash, it is also permissible to buy on credit by mutual consent. The Prophet (pbuh) brought some grain from a Jew, to be paid at a specific time, pledging his coat of mail as security (Bukhari).

ix. Payment in Advance

People are allowed to make an advance payment of a specified price for a specified quantity of merchandise to be

delivered at a fixed time in the future. This type of transaction was prevalent when the Prophet (pbuh) arrived in Madinah. He (pbuh) introduced certain changes and conditions in this type of transactions in order to bring it into conformity with the Islamic law. When Prophet (pbuh) came to Madinah, the people were paying one or two years in advance for fruits, taking this situation into consideration, he (pbuh) said, "Those who pay for anything in advance must do so for a specific measure and weight, with the fixing of a specified time" (Bukhari and Muslim).

This limitation of specifying the measure or weight and time removes uncertainity and misunderstanding. Similarly to this was the practice of paying in advance for the fruit of a certain number of palm trees, which the Prophet (pbuh) prohibited because of the possibility of unforeseen losses due to disease. The proper form of advance trade is therefore to specify the measure of weight, rather than selling the fruits of a certain number of trees or the crop of certain land of sown field.

x. Partnership

Just as it is lawful for people to use his own wealth for any permissible purpose or to give it to a capable, experienced person to invest in a joint venture, it is also lawful for him to pool his capital with the capital of others for investment, trade, or any lawful business venture. Prophet (pbuh) said, "Allah's hand is over two partners as long as one of them does not cheat the other, but when he cheats his partner, He withdraws it from both" (Al-Darqutni). Once Prophet (pbuh) also said, that Allah (swt) said, "I make a third with two partners as long as one of them does not cheat the other, but when he cheats him I depart from them" (Abu Dawood). By themselves individuals may not be able to accomplish much, but when joined with others, they can achieve many things.

Allah (swt) says in the Quran, "...and cooperate in righteousness and piety..." (Quran 5:2). Any deed which produces good results for the individual or society, or which removes some evil, is righteousness, and a righteous deed becomes piety if a good intention is added to it. Islam is not content with merely allowing such joint endeavors but encourages and blesses them, promising Allah's help in the world and His reward in the Hereafter as long as these endeavors are within the sphere of what Allah (swt) has made permissible, keeps people away from interest and from ambiguity, injustice, fraud, and cheating of any form.

Don'ts

i. Oath

In a business transaction, one should also avoid swearing as the Prophet Muhammed (pbuh) has said, "Swearing produces a ready sale for a commodity, but blots out the blessing" (Bukhari and Muslim). What is meant here is that if a person takes an oath while offering merchandise, he may succeed in selling a large quantity of it, but this is not a fair means of business because it increases the sale but robs the business of its blessing. Therefore, even if a person is perfectly right in his statement in respect of his merchandise, he should avoid taking oath to influence his customer.

ii. Cheating

Islam prohibits every type of fraud and deception, whether it is in buying and selling or in any other matter between people. Prophet Muhammed (pbuh) said, "When a sale is held, say, there's no cheating" (Bukhari). Islam also instructs the seller to avoid making too many oaths when selling merchandise, as Prophet Muhammed (pbuh) has said, "Be careful of excessive oaths in a sale. Though it finds markets, it reduces abundance" (Muslim). Islam always encourages mutual consent, as Prophet Muhammed

(pbuh) said, "The sale is complete when the two parties involved depart with mutual consent" (Bukhari).

The Prophet (pbuh) has said, "The seller and the buyer have the right to keep the goods or return them as long as they have not parted. He also said that if both the parties have spoken the truth and described the defects as well as the merits thereof (the goods), they would be blessed in their deal. If they have told lies or concealed something, then blessings of their transaction would be lost" (Bukhari). He (pbuh) also said, "It is not permissible to sell an article without making everything (about it) clear, not is it permissible for anyone who knows (about its defects) to refrain from mentioning them (Al-Hakim and Al-Bayhaqi).

Once, when passing by a grain merchant, the Prophet's curiosity was aroused. He (pbuh) thrust his hand into the heap of grain and found it wet. "What is this, O merchant?" he (pbuh) asked. "It is because of rain", the man replied. The Prophet (pbuh) then said, "Why did you not put it on top so that the people could see it? He who deceives us in not of us" (Muslim).

The Prophet (pbuh) has commanded the believers not to indulge in cheating and fraudulent practices in business transactions. Sale of uncertain products, manipulating the prices, selling the items belonging to someone else, false eulogy and concealment of defects are all examples of cheating and fraud. The Prophet (pbuh) has strongly condemned all such practices in a number of traditions and the believer to abstain from them.

In another instance, Prophet (pbuh) said, "Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated"

(Bukhari and Muslim). This shows how cheating in business is condemned in Islam.

iii. Doubtful Activities

The Prophet's general advice to all people was, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against the doubtful things keep his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd who pastures his flocks round a sanctuary will soon pasture them in it. Every king has a sanctuary, and Allah's sanctuary is the things he had declared unlawful" (Bukhari).

iv. Holding of Stock

Islam also forbids people from hoarding merchandise in order to increase the prices. Islam severely condemns those who, driven by ambition and greed, accumulate wealth at the expense of others and become rich by manipulating the prices of food and other necessities. This is why the Prophet (pbuh) condemned hoarders by saying, "If anyone withholds goods for forty days out of the desire for a high price, Allah will renounce him" (Ahmed and Al-Hakim). He (pbuh) also said, "If anyone withholds goods unit the price rises, he is a sinner" (Muslim). He (pbuh) has also said, "He who brings goods to the market is blessed with bounty, but he who withholds them in cursed" (Ibn Majah and Al-Hakim).

v. Dumping

Islam also discourages the concept of dumping in business. While selling product, one should ensure that the product is of a good quality, i.e., can also be used by him, as Prophet Mohammed (pbuh) said, "None of you are true believers until you love for your brother what you love for

yourself" (Bukhari and Muslim). The hadith basically states that we should do to others what we want for ourselves. We sell all good things in our own country and export the waste, unused, unsold products and worst quality products to the third world countries.

vi. Bribe

Islam strongly condemns the giving and taking of bribe. Generally bribes are given to people to get huge orders and contracts in modern day business. Allah (swt) says in the Quran, "… or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)" (Quran 3:188). Prophet Muhammad (pbuh) "invoked the curse of Allah on the one who bribes and the one who takes bribe" (Abu Dawood). To demand or accept a bribe in absolutely any form or under any excuse or circumstances is absolutely forbidden in Islam. It is also categorically forbidden in Islam for one to pay a bribe to take something which does not rightfully belong to him or to get something which is the right of someone else.

vii. Dealing with Interest

Islam does not only prohibit people from giving interest but it also prohibits them from indulging in any kind of business activity which involves interest. Prophet Muhammad (pbuh) has cursed the consumer of interest and the one who feeds (payer and agent) it and the one who witnesses it and the one who documents it (Ibn Majah). Prophet (pbuh) has also cursed the receiver and the payer of interest, the one who records it and the two witnesses to the transaction and said, "They are all alike (in crime)" (Muslim).

viii. Dealing with Prohibited Goods and Services

Whatever goods and services are prohibited in Islam for consumption and use, it also prohibits people from growing it, producing it, distributing it, selling it and getting employed for it. Prophet Muhammad (pbuh) said, "When Allah prohibits a thing, He prohibits (giving and receiving) the price of it as well" (Ahmed and Abu Dawood). Prophet Muhammad (pbuh) has also said, "Surely, Allah and His Messenger have prohibited the sale of wine, the flesh of dead animals, swine and idols" (Bukhari and Muslim).

The various goods and services which are prohibited for consumption and use in Islam arealcohol, flesh of swine, flesh of dead animals, blood, the animal which has in the name other than Allah (swt), animals killed by strangling or by violent blow or by head-long fall or by goring of horns, the animal who has been partly eaten by a wild animal, harmful crops, intoxicants, pornography, prostitution, sexually exciting dance, erotic arts and idols. Thus, growing it, producing it, distributing it, selling it and getting employed for it, is considered to be unlawful in Islam.

ix. Sale of Uncertainty, Risks and Speculation

In Islamic terminology, this refers to the sale of a commodity or good which is not present at hand; or the sale of an article or good, the consequences or outcome of which is not yet known; or a sale involving risks or hazards where one does not know whether at all the commodity will later come into existence. Such a sale is strictly prohibited in Islam because the quality, whether good or bad, is not known to the buyer at the time of the deal and there is every possibility that the contract may give rise to disputes and disagreements between the concerned parties. The Prophet (pbuh), therefore, prohibited the sale of what is still in the loins of the male; or sale of whatever is in the womb

of a she camel; or sale of birds in the air; or the sale of fish in the water, and any transaction which involves Gharar. (i.e., anything that involves deception). He also forbade the sale of fruits before they look healthy and also the sale of crops until the grain hardens. Nevertheless, such advance sales would be acceptable if the element of Gharar does not exist and the quality and the quantity of the goods are pretty well known and predictable.

x. Short Measures

One is prohibited to manipulate weights and measures. It refers to the act of taking full measures from others and giving them short measures in your turn. Giving short measures was a common malaise plaguing the pre-Islamic days. The community of the Prophet Shoaib (pbuh) was known for practising it with impunity. Consequently, they were destroyed for their persistence in deceit and disbelief in Allah (swt) and Prophet (pbuh). Allah (swt) has repeatedly commanded exactitude in weights and measures. Allah (swt) says in the Quran, "And give full measure when you measure, and weigh with a just balance. That is best (way) and better in result" (Quran 17:35). Prophet (pbuh) is reported to have said, "When people cheat in weight and measures, their provision is cut off from them" (Al-Muwatta). He (pbuh) also told the owners of measures and weights, "You have been entrusted with affairs over which some nations before you were destroyed" (Tirmidhi).

Allah (swt) says in the Quran, "...And give full measure and weight in justice. We do not burden any soul except (with that within) its capacity..." (Quran 6:152). Allah (swt) also says in the Quran, "Woe to those who give less (than due), Who, when they take a measure from people, take in full. But if or they give by measure by weight to them, they cause loss" (Quran 83:1-3).

The story narrated in the Quran concerning people who were dishonest in their business dealings, deviating from

justice in weighing and measuring, and being miserly with each other. Allah (swt) sent a messenger to bring them back to justice and honesty, as well as to the belief in His unity. These were the people of the Prophet Shuaib (pbuh). Allah (swt) says in the Quran, "Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption" (Quran 26:181-183).

xi. Dealing in Stolen Goods

Allah (swt) has declared robbery unlawful and warned of severe punishment such as cutting the hand of the thief from the wrist joint if the necessary legal conditions for the award of punishment are met. Even if the thief escapes worldly punishment and gets away with stolen goods, it is not permissible for a Muslim to knowingly purchase or sell these items. The stolen items are neither to be bought nor sold by those who know the reality. The Prophet (pbuh) made the person knowingly buying a stolen commodity a partner to the crime. Prophet (pbuh) said, "The one who knowingly purchases a stolen good, is a partner to the act of sin and the shame" (Kanz Al-Ammal).

Like all aspects of life, if trade is done honestly and fairly they can become a form of devotion to Allah (swt). If it is done unethically and unjustly it can be a source of distancing oneself from Allah (swt). Prophet Muhammed (pbuh) taught a great deal on ethical trading. It is his example of honesty that the Muslims should follow in their day to day transactions to be successful in both the worlds. It is worthy stressing here that when Muslims stick to ethics in their daily lives, they will become good examples to emulate. Perhaps this will help rectify some aspects of the distorted image about Islam and thus they will to some extent become worthy ambassadors of Islam.

In modern times business ethics has become a major topic of discussion among business communities and other

related organizations. Each and every society has evolved ethical and moral codes of conduct for business transactions. However, the Western secular ethical values are by and large supposed to be utilitarian, relative, situational and devoid of any spiritual sanctioning power. The Islamic ethical codes, on the contrary, are humane rather than utilitarian or relative. They are good for all times and absolute. Ethical and moral codes in Islam are part of the overall Islamic faith and observing them will not only lead to a happy state of affairs in this world but also holds the promise of manifold returns in the Hereafter. Islamic ethical and moral codes thus create a sense of responsibility and accountability in the minds of the believers, be they buyers or sellers.

xii. Sale Involving Uncertainty

The Prophet (pbuh) forbade any kind of transaction which could lead to a quarrel or litigation due to some uncertainty or which involved an unspecific quantity to be exchanged or delivered. This includes the sort of transaction in which there is no guarantee that the seller can deliver the goods for which he receives payment. The Prophet (pbuh) observed that people sold fruits which were not ripe and which were still in the fields or orchards; if the crop were destroyed by bight or some natural calamity, the buyer and seller would quarrel over who was to bear the loss. Hence, the Prophet (pbuh) prohibited the sale of fruit until they were clearly in good condition (Bukhari and Muslim), unless they were to be picked on the spot. Similarly, he (pbuh) forbade selling ears of corn until they were white and safe from blight (Muslim), saying, "Tell me why, if Allah withholds the fruit, any of you should take his brother's property" (Bukhari).

xiii. Monopoly

Islam strongly discourages monopoly, as Prophet Muhammed (pbuh) said, "Whoever monopolizes is a

sinner" (Abu Dawood). Monopoly is prohibited in Islam because only one seller will have control over the price of the product or service and the buyer will be forced to buy the product or service only from one seller. In this transaction, the seller will be on the winning side and the buyer on the losing side. Thus, this transaction would end up being unjust, thus Islam prohibits monopoly.

xiv. Exploitation of One's Ignorance

One of the most common unethical practices in modern business is to exploit one's ignorance of market conditions. Sometimes it may happen that a buyer arrives in a town with objects of prime and general necessity for selling them in the market. A local trader may persuade the new-comer to transfer all of the goods to him so that he will sell them on his behalf in the market. He obtains the commodities on a price that is lower than market price and then sells them at a high or exorbitant price. Islam condemns this act of intermediary intervention which involves exploitation of one's ignorance of market conditions. The practice was prevalent in pre-Islamic society.

The Prophet (pbuh) has prohibited this practice through a number of instructions, as once he (pbuh) said, "A town dweller should not sell the goods of a desert dweller" (Bukhari). Prophet (pbuh) took a lot of measures to keep business transactions away from any kind of exploitation and fraud. He (pbuh) prohibited people from going out of town to buy merchandise which was on its way to the market, telling them to wait until it was brought to the marketplace (Muslim, Ahmed and Ibn Majah). The reason for this prohibition is that the market place, where the forces of demand and supply determine prices, is the best place for trading. If someone goes out of town to buy from a trader who is bringing merchandise, there is a possibility that the seller, not knowing the current price of

his merchandise, may be defrauded. If anyone does buy some of his merchandise in this manner, the seller has the option of cancelling the transaction after arriving at the marketplace (Muslim).

xv. Trickery

It refers to an action in which a person offers a high price for something, without intending to buy it, but just to cheat or defraud another person who really means to buy it. The person practising it may collaborate with the seller to offer high prices in front of the buyers merely as a means to cheat them. This type of fraudulent transaction is totally prohibited in Islam. The Prophet (pbuh) is reported to have said, "Do not harbour envy against one another; do not outbid one another (with a view to raising the price)..." (Muslim).

xvi. Spoiling the Agreement

The Prophet (pbuh) said, "...Do not bear aversion against one another; do not bear enmity against one another; one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and true servants of Allah" (Muslim). Islam forbids the practice of sale over sale and purchase over purchase. This means that it forbids someone to offer a higher price for a commodity after the deal has been accomplished between the parties. Obviously he is offering a higher price in order to spoil the agreement reached between the parties. As a result of this offer, the buyer may feel tempted to cancel his contract to sell it at a higher price. It may give rise to disputes and disagreements between brothers. Hence it is strictly prohibited in Islam.

xvii. Frequent Swearing

The sin of deceiving is greater when the seller supports it by swearing falsely. The Prophet (pbuh) told the

merchants to avoid swearing in general and, in particular, in support of a lie, saying, "Swearing produces a ready sale but blots out the blessing" (Bukhari). He disapproved of frequent swearing in business transactions because first, it is probably done to deceive people and second, because it reduces respect for the name of Allah (swt).

xviii. Partnership on Cultivable Land

The Prophet (pbuh) forbade the type of partnership on cultivable land which was known as shared-cropping (Muslim). It is a contract which would give one partner the produce of a specified area of a farm or a fixed amount of grain such as one or two tons. These types of transactions are prohibited as they are similar to usury or gambling; for it is farm produced less than the specific quantity or nothing at all, one partner would still get his share, while the other would suffer a total loss, which is contrary to justice.

Conclusion

The general principle with regard to earning a living is that Islam does not permit people to earn money in any way they like, rather it differentiates between lawful and unlawful methods based on the criterion of the overall well-being of the society. One may formulate as a general principal that any transaction in which one person's gain results in another's loss is unlawful, while any transaction which is fair and beneficial to all the parties concerned and which is transacted by mutual consent is lawful.

All the above mentioned rules and regulations which Islam has to offer are based on the larger principal of justice. Following these principles will not only make the business ethical but will also give a sense of satisfaction to the individual that the money which is earning is through legal means.

Chapter – 37

Corporate Governance

Introduction

Corporate Governance is the system of rules, practices and processes by which a company is directed and controlled. Corporate Governanceessentially involves balancing the interests of the many stakeholders in a company; these include its shareholders, management, customers, suppliers, financiers, government and the society. Corporate governance has also been more narrowly defined as a system of law and sound approaches by which corporations are directed and controlled focusing on the internal and external corporate structures with the intention of monitoring the actions of management and directors and thereby, mitigating agency risks which may stem from the misdeeds of corporate officers.

Islam has given certain principles on which the laws of corporate governance can be framed based on the need and situation.

Principles of Corporate Governance

The following are the principles which Islam has to offer:

i. Self-Regulation

In governing the corporation, man is the central element for the system to be effectively working in the right route. Man is the shareholder, creditor, auditor, regulator, manager, customer, supplier, financer, management, government and society. This manifest that, man plays the paramount roles in managing in order to attain the company's vision and mission.

Thus, in order for effective implementation of corporate governance, the first principle adopted by Islam is self-regulation. Self-regulation is again further divided into three tools. The first tool is one's own conscious, which is the best police for every human being. As Prophet (pbuh) said, "No child is born except the primordial human nature (i.e., Islam) and then his parents make him Jewish, Christian…" (Bukhari). Thus, whenever man has encounters any dilemma, he can ask his conscious and he will always get the right answer.

The second tool is the belief of accountability in the hereafter. Allah (swt) says in the Quran, "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is (even) the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant" (Quran 21:47). The verse highlights that man will be accountable for every act of his, no matter how small is the act. This, belief helps the person to do good deeds and abstain from wrong deeds.

The third tool is the belief that Allah (swt) is always watching him, as Allah (swt) says in the Quran, "… Indeed, Allah is ever, over you an Observer" (Quran 4:1). Salah is also a significant tool to create the sense of God consciousness among its followers. God consciousness is very much necessary, because if a society loses its God consciousness, then no quantity of police, courts and prisons are sufficient to keep it free of crime.While conscious, belief in accountability and God consciousness are necessary for corporate governance, Islam does not rely only on these internal factors. There will always be some disobedient and dishonest elements that will only respond to force.Thus, Islam also provides an external atmosphere for effective corporate governance to come into existence.

ii. Accountability

In the first principle we have already discussed about accountability in the hereafter, in this point we are going to discuss about the concept of accountability in this world. Allah (swt) says in the Quran, “And it is He who has made you successors upon the earth and has raised some of you above others in degrees (of rank) that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful” (Quran 6:165). The earth was made to endure for all future generations. All the resources on earth are made available to human beings and are in the form of trust and each one of us is accountable not only for our individual actions and also for the conduct in all our dealings with others.

Prophet Muhammad (pbuh) has also said, “Surely, every one of you is a guardian and is responsible for his charges” (Bukhari). The hadith does not stop there, it goes on to tell that the ruler is responsible for his people, the man is responsible for his family, the woman is responsible for her husband and children, the slave is responsible for his master’s property. Thus, it makes it clear that the leader of any corporate is completely responsible to all the stakeholders who come under him.

iii. Transparency

Allah (swt) says in the Quran, “O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice …” (Quran 2:282). The Quran in this verse talks about being transparent in any kind of transaction in which people involve it. In order to keep the transaction transparent it is required that every clause of the agreement to be written down. Allah (swt) continues in the same verse by saying, “… But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice …” (Quran 2:282).

The verse insists on transparency to such an extent that even if there is an illiterate person who is not able to indulge in the agreement by himself, then he should be helped with justice.

Allah (swt) also says in the Quran, "...And do not conceal testimony, for whoever conceals it, his heart is indeed sinful, and Allah is Knowing of what you do ..." (Quran 2:283). Allah (swt) gives specific instructions in the next verse by commanding not to hide anything. Allah (swt) also holds the person responsible as a sinner if he does so. Thus, corporations are responsible to a wide spectrum of stakeholders. Its aim should not strictly be on the monetary values but should also be socially responsible. In order to be transparent corporations should disclose information regarding its policy.

Once Prophet Muhammad (pbuh) passed by a heap of wheat, as he put his hand inside it, his fingers got wet. So he said to the vendor, "What is this?" He replied, "It was dampened by the rain". He (pbuh) said, "Why don't you put it on top so that people can see it? He who cheats us is not one of us" (Muslim). From this we can learn that the basic principle of business is that the person should give complete details about the product which he is selling.

iv. Responsibility

Allah (swt) says in the Quran, "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know (the consequence)" (Quran 8:27). The verse basically speaks about the principle of being responsible by not breaking any bodies trust. It is a highly regarded virtue in Islam; every individual within an organization is required to subscribe the ethical conduct while carrying their commercial activities. It becomes the basic responsibility of the leaders of the organisation to be responsible for all the stakeholders.

The sense of responsibility will lead all to utilize the possessions entrusted upon them to the best of their abilities as a form of submission to Him. A leader should not be judged by how he has improved the business but should be judged on the means which he has adopted to improve the business. To supplement this, the Prophet (pbuh) said, "A truthful merchant will be raised on the Day of Judgment together with the truthful and the martyrs" (Tirmizi). This helps to understand the importance which Islam has given for being responsible in business.

v. Fairness

Allah (swt) says in the Quran, "Indeed, Allah commands you to render trusts to whom they aredue and when you judge between people to judge with justice.Excellent is that which Allah instructs you. Indeed, Allah isever Hearing and Seeing" (Quran 4:58). The verse commands people to be fair when they are making a judgement between two people. In organisations many times people will have to make judgements between two employees, employees and customers, employee and suppliers, management and society, and many more, and the one who is making a judgement between the two parties should do it without any bias. Allah (swt) also says in the Quran, "O you who have believed, be persistently standing firm for Allah witness in justice ..." (Quran 5:8).

Conclusion

Ultimately, Islam gives high importance for giving the due rights of all the stakeholders, in order to create a happy, cooperative and just society and it does not leave any room for greediness and selfishness. Effectively implementing all the principles of corporate governance based on the Islamic principles will help in maintaining the confidence of the stakeholders and contribute to the steady growth of the organisation.

Chapter – 38

Entrepreneurship

Introduction

Entrepreneurship is the process of starting a business or an organization. It is the indivisible process of an entrepreneur. It is the process of identifying opportunities in the market place, arranging the resources required to pursue these opportunities and investing the resources to exploit the opportunities for long term gains. The entrepreneur develops a business model, acquires the human and other required resources, and is fully responsible for its success or failure. An Entrepreneur is an economic agent who plays a vital role in the economic development of a country.

Islam is a complete way of life. There is no separation between business and religion in Islam. Islam has its own entrepreneurship culture and guiding principles based on the Quran and Hadith to guide business operations. Entrepreneurship is a part of Islamic economics and businesses. Entrepreneurship is the pursuit of opportunity beyond resources controlled. Prophet Muhammad (pbuh) and his companions are examples of this. Islam always invites all Muslims to be innovative and active entrepreneurs.

Importance of Entrepreneurship

Islam encourages people to be an entrepreneur. Islam encourages men to remain always in search of bounties of Allah (swt). Islam accords business and entrepreneurship a place of high esteem. Entrepreneurship is a factor that can change the economic problems of any country. It is also engages lots of people as an employee or self-employed person. It is also a way to gain a lawful livelihood.

Prophet (pbuh) has encouraged people to do some business rather than begging. The Prophet (pbuh) said, "It is better that a person should take a rope and bring a bundle of wood on his back to sell so that Allah may preserve his honour, than that he should beg from people, (regardless of) whether they give to him or refuse him" (Bukhari and Muslim). And when a person does work with his resources, the biggest bounty is that Allah (swt) will preserve his honour, this shows the importance of entrepreneurship in Islam.

Promotion of Entrepreneurship

Once, an unemployed companion asked Prophet (pbuh) for some charity. The Prophet (pbuh) enquired from him if he had any property. He replied that he had a blanket to cover his body and a cup to drink. The Prophet (pbuh) asked him to bring these things. When he brought them, the Prophet (pbuh) took them in his hand and auctioned them among the people. One of the present offered one dirham. The Prophet (pbuh) requested him to raise the bid; another man offered two dirhams and bought these things. The Prophet (pbuh) gave two dirhams to that man and advised him to purchase an axe with one dirham. When he bought the axe, the Prophet (pbuh) fixed the handle in it with his own hands and, giving it over to that man, said, "go to the jungle and cut wood and don't see me before fifteen days". After a fortnight, when he came back, the Prophet (pbuh) enquired how he was. He replied that he earned twelve dirhams during that period and he had purchased some cloth and grains. The Prophet (pbuh) remarked, "This is better than begging and disgracing yourself on the Day of Judgement".

From this instance we have many lessons to learn. Firstly, Prophet (pbuh) encouraged entrepreneurship, secondly, he (pbuh) used the available resources of the

person to start the business and thirdly, he (pbuh) did not encourage the person to borrow money to start the business.

Prophet Muhammad (pbuh) also promoted partnership in many instances where one party would invest his time and energy and the other party would invest his resources. Once, Abu Hurairah reported, "Once the Ansar asked Prophet (pbuh) to divide the date trees between the Muhajirin and themselves. The Prophet (pbuh) did not allow this but when the Ansar asked the Muhajirin to work in the gardens and share the produce with them, they readily accepted the offer" (and the Prophet (pbuh) was very pleased with this arrangement.

Principles of Entrepreneurship

Islam gives certain principles to be adopted by people who become entrepreneurs. Islamic practices dictate that all transactions, including those of entrepreneurs, should strive to meet religious goals. In the context of Islam, a Muslim's business activities must be focused foremost on pleasing Allah (swt), which includes conducting a business consistent with the moral and ethical standards of Islamic practices, fulfilling one's religious obligations, and contributing to the overall Islamic goal of benefitting the society as a whole. From this perspective, in a truly Islamic entrepreneurial framework, religion and economic activities are inseparable, and, as a result, the set of economic behaviours are guided not simply by secular, legal, and ethical guidelines, but by religious guidelines as well. Fulfilling religious obligations is a major aspect of entrepreneurship in Islam. Thus, the success is measured not only by financial success but also by the ethical aspects according to Islam which may provide the entrepreneur with rewards in the hereafter.

The following are the various principles which Islam has to offer:

i. Taqwa as a Framework

Successful Muslim entrepreneurs must have faith (taqwa) in Allah (swt). Allah (swt) says in the Quran, "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (It is that) you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know" (Quran 61:10-11). An entrepreneur must believe in Allah (swt) and strive in the search of wealth to improve him and do all of Allah (swt) and the teachings of the Prophet. The successful entrepreneur is when he has "taqwa" of Allah (swt) and greatness of "iman" through gaining lots of profit from the entrepreneurial activities.

ii. Halal Income

Added to the taqwa is the concept of "Halal" (which can be translated as accepted by the religion) which discourages Muslim entrepreneurs to sell alcohol and pork which are considered to be "Haram" (which can be translated as not accepted by the religion). Allah (swt) says in the Quran, "And eat of what Allah has provided for you (which is) lawful and good. And fear Allah, in whom you are believers" (Quran 5:88). Islam has a key role to play in shaping the mode and the level of entrepreneurial activity in a given society is gaining widespread acknowledgment and recognition. The link between religion and economic activity in the wider context was explored and demonstrated by the various studies.

iii. Kindness to Employees

When one becomes an entrepreneur, he tends to have many people working under him as well. Thus, Prophet Muhammad (pbuh) gave certain general guidelines for people, which would be more applicable and relevant for people who go on to become entrepreneurs. He (pbuh) said,

"Allah is not merciful to him who is not merciful to people" (Bukhari and Muslim). The statement shows the importance of kindness with all types of people, either subordinates or superiors. The Prophet (pbuh) emphasized a lot on the kindness. If a person deals with courtesy and kindness with his employees, he can get maximum output from them.

iv. Practicing High Moral Values

The Quran and the traditions of the ProphetMuhammad (pbuh) explicitly praise entrepreneurship andcommend moral entrepreneurial activity such as the elimination of Interest. Allah (swt) says in the Quran, "...But Allah has permitted trade and has forbidden interest" (Quran 2:275). Thus, Islam does not want people do indulge in any kind of business activity with the help of taking loan through interest.

v. Trustworthiness

The economic transaction of buying and selling for profit implies the existence of the entrepreneur. Prophet Muhammad (pbuh) said, "The truthful trustworthy merchant is with the Prophet the true ones and the martyrs (on the Day of Resurrection)" (Tirmidhi). Thus, Prophet (pbuh) motivated the people to be truthful in all their business transactions.

Furthermore, the Prophet Muhammad (pbuh) and many of his close companions were trustworthy and successful entrepreneurs. He explicitly emphasized the importance of entrepreneurship and encouraged Muslims to actively participate in business and entrepreneurial activity.

vi. Payment Facility

Prophet (pbuh) said, "Once a man died and was asked: "What did you use to say (or do) (in your life time)?" He replied, "I was a business-man and used to give time to the

rich to repay his debt and (used to) deduct part of the debt of the poor." So he was forgiven (his sins). Abu Masud said, "I heard the same (Hadith) from the Prophet (pbuh)" (Bukhari). Thus, we learn from the hadith that during our business transaction we need to give more time for the people to pay back the money and also reduce the debt of the poor.

vii. Caring for the Environment

In Islam, environment and animals are sacred and valuable. Allah (swt) says in the Quran, "But seek, through that which Allah has given you, the home of the Hereafter; and (yet), do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters" (Quran 28:77). Thus, Islam wants people not to cause any damage to the environment but wants people to protect and safeguard all aspects of the environment.

Prophet Muhammad (pbuh) said, "There is no Muslim who plants a plant or a tree, except that whatever is eaten from it is a charity for him. Whatever is stolen from that is a charity for him. Whatever is eaten from it by an animal is a charity for him. Whatever a bird eats is a charity for him, no one suffers a loss except that it will be a charity for him till the Day of Judgement" (Muslim). The hadith clearly reflects the importance of protecting the environment.

viii. Caring for the Animals

Prophet Muhammad (pbuh) educated the people to be kind with the animals. The Prophet (pbuh) came upon an emanciated camel and said, "Fear Allah regarding these dumb animals. Ride them when they are in good condition and feed them when they are in good condition" (Abu Dawood). Thus, one needs to take good care of the animals which they use for their business activities.

ix. Social Responsibility

Islam wants people to be socially responsible, thus it had made it obligatory for people to give charity and zakat, in which every businessman is obligated to give zakat on their merchandise and stock. Allah (swt) says in the Quran, "Never will you attain the good (reward) until you spend from that which you love. And whatever you spend - indeed, Allah is Knowing of it" (Quran 3:92). In the verse the Quran makes it clear that if a person has to attain good reward then he will have to spend his money in the way of Allah (swt).

"The Prophet (pbuh) used to command us to pay sadaqah from (the goods) we had for sale" (Abu Dawood and Al-Baihaqi). It includes real estate that are held for commercial purposes, buildings, automobiles, light or heavy duty machinery and other things that are kept for sale. As for the zakat on properties that are for rent not for sale, is due only on its revenue that is held for one year, not the value of the property, because the property itself is not for sale. Similarly, private and service vehicles are exempted if they are for personal use. If an owner of service vehicles or taxis, for instance, collects revenues that have reached the nisab, then he has kept for a whole year, regardless if he kept that revenue for getting married, purchasing property, paying off debts or for any other purposes.

Commercial stock and commodities include whatever is prepared for bartering and trading for profit, be it real estate, live-stock, food stuff, machinery or the like. If such commodities have reached the nisab and have been kept for one year, they should be evaluated and a 2.5% of its value must be given out.

Zakat is a right that belongs to Allah (swt). It should be given only to those who deserve it. The payee should not produce any personal benefit or ward an evil off him through giving it. A Muslim should give to the

beneficiaries that are mentioned in the Quran willingly and intending to please Allah (swt) alone in order to receive the reward for giving it. Thus, giving charity and zakat makes an entrepreneur socially responsible as he financially contributes for the betterment of people and the society around him.

Conclusion

The concept of fard kifayah (collective obligations) in Islam is based on the ability of society to meet its minimum and basic needs from a specified activity or meet national challenges and obligations. An appropriate share of the population should undertake entrepreneurial activities by their own choice and according to their own initiative as Entrepreneurship not only helps a person to be self-independent but also helps for effective functioning of the economy of countries.

Having Islamic principles could cause someone to be closely related to Allah (swt) and the people. This relationship is based on the concept of "Taqwa" which needs the entrepreneurs to totally be recumbent to Allah (swt) and also have a good relationship with other people. The above discussed principles will act as a foundation for individual relationships between the entrepreneurs with both Allah (swt) and other people. The relationships between the entrepreneur and the concept of Taqwa will give them the ability and capability in developing their characteristics based on the Islamic needs which is derived from the Quran and the Sunnah. The principles given by Islam are an important asset to obtain high achievements in the field of entrepreneurship.

Management from the Life of the Companions

Chapter – 39

Lessons of Management from the Life of Umar (ra)

Introduction

Umar (ra) is a very special person. He was unique in his personality. History does not produce people like Umar (ra). He established the pillars of justice. Truth always flows through his tongue and his intuition is always right. Prophet Muhammad (pbuh) said, "If there is going to be a Prophet after me, it will be Umar" (Bukhari). Prophet (pbuh) also said, "Hold fast to my Sunnah and the Sunnah of the Rightly Guided Caliphs; clamp your (very) teeth upon it" (Abu Dawood and Ahmad). He is the man who conquered lands as far as Persia. This is the man who conquered the super power of his time, a man who took land as far as Sham (the area to the East of the Mediterranean Sea, West of the Euphrates River, North of the Arabian Desert and South of the Taurus Mountains), lands that had barely been seen by the eyes of the Arabs. They were able to reach the border of China, all the way to the South of France. He was also regarded as one of the greatest political geniuses in history.

During his tenure as a Khalifah he initiated a number of projects. He established the public treasury, established the courts of justice and appointment of judges, established postal service, established the land revenue department, established public rest areas, hostels and ablution stations, established unions for certain trades, established a stable for the lost camels, established a more exact system of calculating the inheritance, established the police department, established military bases at strategic points in different provinces, and much more.

Michael Hart in his book "The 100" ranked Umar (ra) as the 52nd most influential person in the history. Michael Hart said, "Umar's brilliant leadership was responsible for the expansion of the Islamic territory and the enormous extent that it did occur under him". Umar (ra) was such a great leader that even Mahatma Gandhi commented on him by saying, "If India has to improve it should be ruled by a dictator as honest and upright as Umar".

Aspects of Management

The following are the various management lessons:

i. Organising

Umar (ra) was a very good organiser. He created a unitary government to rule the entire empire. He appointed a governor for every province. The appointee was usually someone who did not crave the position. He organised a group with responsibilities for revenue, military, security, treasury, his office and the chief judge. He used to order his governors saying that he has not appointed them as commanders and tyrants over the people but he has sent them leaders instead, so the people may follow their example, to give the Muslims their rights and do not beat them lest they become abused, not to praise them unduly, lest they fall into the error of conceit, not to keep the doors shut in their faces, lest the more powerful of them eat up the weaker ones and not to behave as if they were superior to them, for that was tyranny over them.

ii. Controlling

Umar (ra) had very good control over the entire state when he became Khalifah. Under his leadership, the empire was expanding at an unprecedented rate. He also began to build the political structure that would hold together the vast empire that was being built. He undertook many administrative reforms and closely oversaw public policy.

He established an advanced administration for the newly conquered lands, ordered a census of all the Muslim territories and what not.

Umar (ra) was the first to establish a special department for the investigation of complaints against the officers of the State. This department acted as administrative court, where the legal proceedings were personally led by Umar (ra). He was known for this intelligence service through which he made his officials accountable.This service was also said to have inspired fear in people.

iii. Leadership

Umar (ra), after being appointed as Khalifah, addressed the people saying, "Put me right if you discover any crookedness in me". He also said, "I am harsh, Oh Allah, allow me to be soft with the people, I am responsible for". A leader is someone who recognizes his weaknesses and is not afraid to admit them. His priority is the well-being of his people, not his ego. Most importantly, he turns to Allah (swt) for help in fulfilling his responsibility and does not solely rely on himself.

His remarkable skills of political wisdom, oration, intelligence, judiciousness and impartiality were well acknowledged by the people. Umar (ra) used to lead his people by example. He kept his personal possessions to a minimum and used to eat simple food. He always refused to take salary and never touched the state treasury. He believed in equality and was always concerned about the condition of the underprivileged people. His fair dealings were widely popular among the Muslims and his sense of justice was unparalleled.

In majority of his nights he would walk the streets of Madinah. He would walk the outskirts of Madinah. He would ask the people, he would ask the poor about their concerns and his vision was to ensure that not even a single

person be left hungry while Umar be at sleep. So, Umar (ra) used to say, "Umar will not sleep, until every stomach is full". On one occasion Umar (ra) was walking through a place call Harah and had a servant with him called Aslam. And they see fire being kindled; they see the flame and walk towards the flame and they find a lady with her children. He asked, why they were here, she said, they were here because of the cold weather and hunger. He notices that she was boiling stones in water to keep the children preoccupied so that she could tell the children that food is coming. He goes back to the Treasury (Baitulmaal), takes a sack and fills it with barley, wheat, rice, fat, money and whatever was needed and puts the sack on his back and did not allow Aslam to carry it and goes back to the lady. He asks the lady to move from her place, he cooks the food on his own and served it to the children and he waited till the children fell asleep and then he left.

Umar (ra) displayed dedication, sense of responsibility, empathy, sympathy, politeness, humbleness and helpful nature during his leadership. The entire incident shows the leadership qualities required by one to become a great leader.

iv. Attitude

In one of his speeches Umar (ra) teaches people to always have a positive attitude. He explained that, "True richness comes with contentment and that true poverty comes with greed. The basis of contentment is showing no interest in what other people have. Whoever shows no interest in what other people have will be content with what he has, and whoever is content with what he has is rich even if he is poor. Whoever is controlled by greed and looks at what others have will feel that he is poor even if he has a great deal of wealth, because his wealth is not making him feel independent. Richness is richness of the heart, and common sense dictates that a person should not acquire

more than he needs of worldly wealth, and his worldly ambitions should not be attached to that which he does not possess; he should regard this world as something transient and not be deceived by its attractions and temptations". Thus, this kind of attitude will always keep the person happy.

v. Recruitment

The Executive and the Judiciary were separated during the period of Umar (ra) and thus the Judiciary became permanently a separate organ of the Islamic State. Considering the magnificent responsibility of the Judiciary, he would be very cautious while appointing the Judges. Despite other qualifications and abilities for the Judges, it was also necessary that they should come from high and noble families. This condition was laid down because the high and noble Judge would not be tempted to accept any bribe nor would they be afraid of delivering judgement against influential people. The Judges would get handsome salaries so that they don't even think about taking illegal gratification from any side.

During the appointment of district authorities and even military officers one of the qualification invariably taken into consideration was the knowledge about religion especially Fiqh so that they might be able to educate their people about the fundamentals of the religion.

vi. Training

Importance was given for physical fitness as well. Games and sports were organised for physical training. Rigorous training was provided for running, swimming, throwing of darts, horse riding, etc.

vii. Human Resource Development

Once Umar (ra) was sitting in the company of his friends, he asked his friends, if you were asked to

pronounce a wish, what it would be? One companion got up and said, "I would supplicate to Allah to give me this room full of gold and silver, and if Allah would give me that then I would donate everything in the cause of Allah". Then an another companion got up and said, "I would supplicate to Allah (swt) to give me this room full of diamonds, and if Allah would give me that then I would donate everything in the cause of Allah". Both these acts are good as people are ready to spend all their wealth in the way of Allah (swt), but as Umar (ra) was a visionary leader, and he said, "If I was given the opportunity to supplicate to Allah, I would ask him to give me youth like Abdullah bin Masood, Maaz bin Jabal and Huzaifa bin Yaman. And if Allah would give me such youth, I would use them in the cause of Allah". This shows us, how concerned Umar (ra) was to create and prepare youth who would work for the cause of Allah (swt) and he considered them as the biggest asset of the religion and preferred them over gold, silver and diamonds.

viii. Emotional Intelligence

Once, a man came to Umar (ra) to complain about his wife's ill-temper. While he was waiting for Umar (ra) to come out of his house, he heard 'Umar's wife scolding him and Umar quietly listening to her, and not answering her back. The man turned around and started walking away, muttering to himself, "If that is the case with 'Umar, the leader of the believers, who is famous for his uprightness and toughness, then what about poor me?". At that moment, Umar came out of his house and saw the man walking away. He called him and said, "What is it you want of me, O man?". The man replied, "O leader of the believers, I came to complain to you about my wife's bad-temper and how she nags me. Then I heard your wife doing the same to you, so I turned around, muttering to myself, 'If

that is the situation of the leader of the believers, then what about me?'".

Umar (ra) replied, "O my brother, I bear with her because of her rights over me. She cooks my food, bakes my bread, washes my clothes, breast-feeds my child and yet none of these are her duty; and then she is a comfort to my heart and keeps me away from forbidden deeds. Consequently, I bear with her". The man said, "It is the same with me, O leader of the believers". Umar (ra) said, "Then, O my brother, be patient with her, indeed this life is short" (Adh-Dhahabi, Al-Kabair). This shows that Umar (ra) had empathy towards his wife. He understood that his wife did a lot of work and also comforted him, so in return he decided to be patient with her and not to get angry on her.

In another instance, Umar (ra) was walking with his slave Aslam when he happens to meet a lady called Khawlah bint Thaalabah. She met him on the road and stopped him and started advising him by telling him that, "I know you from the time when you did not know how to graze the camel and you used to get beatings from your father and now you have been made the Khalifa so do not be strict with people, do not peel away their skins through your whip but be soft and forgiving" and she continued to speak for a while then eventually she left after some time. Then his slave Aslam asked him as to why he kept quite? Then Umar (ra) replied that, "She is the lady whose voice was heard by Allah on the throne and even if she would advise me the whole night I would stand and listen to her". Umar (ra) did not get angry while the lady was advising him on the road but kept his calm and listened to her with patience. This shows how effectively Umar (ra) controlled his emotions.

In another instance, a non-Muslim came to Umar (ra) and was in a very bad state. He said, "The state in which I am in is a result of an injustice by one of the Muslims, he

has beaten me up very badly, you please take the necessary action". After listening to him Umar (ra) became very angry and asked the slave and goes with the man and gets the soldier who has done injustice with the man. When the slave goes, he realised that the person who has beaten up the non-Muslim is none other than Abdur Rahman bin Auf (ra). The slave tells him that, "Umar (ra) is very angry, I am afraid that he might punish you out of his anger, it would be better that you send Maaz bin Jabal (ra). Later Umar (ra) realised that he was angry so he made Wadu and performed two rakat Salah and then he went on to take the decision. Thus, his decision was sound and just. This incident helps us learn that even during a phase of anger Umar (ra) adopted the anger controlling technique by making Wadu and performing Salah.

Empathy is one of the important aspects of Emotional Intelligence. Once Umar (ra) wanted some fresh fish, so Yarfa (his freed slave) took a camel and travelled two days there and two days back to buy some fish and bring it to him. Yarfa went and washed the sweat from his mount. Umar (ra) looked at it and said, "An animal has been made to suffer because of Umar's wishes. By Allah, Umar will never taste that (fish)".

Once Umar (ra) overheard a woman who was complaining that she missed her husband who was away fighting. He enquired with his daughter Hafsa (ra) about the maximum time a woman can tolerate to be without her husband and came to know that it was four months. Then he decided that no soldier should be away for more than four months. This incident shows how empathetic Umar (ra) was even towards the women.

Once, a wretched woman came to the prophet saying that she has been good to her husband. She had taken good care of her children and her household. And after spending most of her life doing this, her husband had abandoned her and he was about to divorce her, when she has done him no

wrong. After listening to the lady, Umar (ra) goes and meets the person and motivates him by saying that a woman bears children, goes through pregnancy in stages of successive weakness, and then she breast-feeds and takes care of the young and the sick. All this is at the expense of her own health and youth. How will it be fair that when she is middle aged, he turns away from her? These statements show how empathetic was Umar (ra) was towards the people.

Once Umar (ra) said, "The best moderation is shown when one is angry and the best forgiveness is shown when one is powerful". From this we learn that, if one wants to be emotionally strong then, one should show moderation when he is in anger and one should forgive people, inspite of having the power to punish.

ix. Spiritual Intelligence

Umar (ra) had such a deep obedience for Allah (swt) that he was always very humble and filled with humility. It was his fear of the question of "what will you say to your Lord" that motivated all his actions. Hence he spent the rest of his life trying to atone for his persecution of the Muslims prior to accepting Islam himself.

Umar (ra) was only concerned about being saved from the fire of Hell and once said that all his good deeds not be recorded for him provided that he be saved from hell as neither having any extra good nor bearing any evil. Even when he was given glad tidings that he would be admitted into Paradise, he remained in awe and full of obedience of Allah (swt). He had always been a hard and severe person, but it was on himself that he was the hardest.

x. Personality Development

Being physically fit is an integral part of personality development. Umar (ra) was concerned about the people's health. He would warn them against the consequences and

dangers of being fat, and would advise them to lose weight, because that would give them strength to strive and enable them to fulfill their duties. He used to say: "You people, beware of eating too much, for it makes you lazy in prayer, is bad for your body and causes sickness. Allah (swt) hates the fat man. Rather you should be moderate in your eating, for that is closer to righteousness and farther removed from extravagance, and makes one stronger to worship Allah (swt). No person will be doomed unless he gives precedence to his desires over his religious commitments".

xi. Knowledge Management

Umar (ra) gave high importance to impart knowledge among the public. To ensure that people living in different parts of the vast Muslim dominion, especially the new converts, received necessary instructions in their religion of choice. For this purpose teachers were sent to almost every place and centre of importance.

He established Schools throughout the country to teach Quran to the children and the adults as well. He appointed paid teachers for all the Schools. The companions of the Prophet (pbuh) who had preserved the Quran by memorizing them were sent to Syria, Iraq, Palestine and to many other places to teach the Quran. Learning the Quran was compulsory for the Bedouins as well. A learned man was appointed who would visit various Bedouin tribes and would take examination and if anybody was found not knowing even a small portion of the Quran would be punished. The learning of Arabic language was also emphasised so that people could read the Quran correctly. Scholarship was also granted to the students of the Quran due to which thousands of people memorized the Quran. For the public instruction many scholars and teachers of Fiqh were deputed to various places and these scholars would get handsome salaries as well.

The mosques played a pivotal role in the spread of education among the Muslims and their role in this respect can hardly be over emphasized. The mosques were built on a very large scale not only in the newly founded big cities like Kufah, Basrah and Fustat, but also in small places inhabited by tribesmen. Initially, the mosques were built to provide a place for congregational prayer but gradually they developed into centres of education as well. Mosques thus played a vital role in radiating knowledge, religious as well as social.

He made it compulsory for every Muslim to learn at least Surah Al-Baqarah, Al-Nisa, Al-Maidah, Al-Hajj and Al-Nur. When we look into the content of the Surahs, they were mostly concerned with the practical life and day to day affairs, so that knowledge about the Surahs will help them lead a better life. The central theme of Surah Al-Baqarah is right guidance, the central theme of Surah Al-Nisa is the commands and laws in respect to the family and social life, the central theme of Surah Al-Maidah is the enforcement of the law of the Shariah, the central theme of Surah Al-Hajj is realising the objective with which the House of Kaba was built and the central theme of Surah Al-Nur is to remind people to safeguard their chastity, purity and modesty and declaration of penalties for propagators of shamelessness by their obscene acts.

Umar (ra) was so much concerned about knowledge in the field of business that once he issued a circular ordering that anyone who did not possess sufficient knowledge of Islamic laws concerning commerce would not be allowed to open in the market.

Network of schools appears to have been established throughout the Islamic State, especially, for the cause of education of children. Knowledge of the adults too was not neglected. For these schools the salaried teachers were appointed on a full-time basis and they were relived of the

cares of their daily needs. In short, during the time of Umar (ra), great stress was laid on knowledge management.

xii. Strategic Management

During the battle of Yamama around 400 people who had memorized the Quran were killed. Thus, in order to preserve the Quran, Umar (ra) came up with the strategy to compile the Quran into one copy. He gave the idea to Abu Bakar (ra) who accepted the suggestion and ordered for its compilation. This is how quick Umar (ra) was on understanding the situation and responding to it in the most effective fashion.

xiii. Crisis Management

The year 638 AD was one of the biggest crisis during Umar (ra) rule. The famine spread far and wide throughout Arabia. He organised for rations to come in from Syria, Palestine and Iraq. Once the rations arrived in Madinah, he sent his people to re-route the food caravans to go deeper into Arabia to bring food to the people. For people who were displaced and had come to Madinah for help, Umar (ra) hosted a dinner every night for everyone. Some accounts said that there were over 1,00,000 people at the dinners.

Later in the year 639 AD there was another time of crisis. Just as the famine was ending a great plague was spreading in Syria and Palestine. When the plague was over, Umar (ra) went to Syria to re-organise the administration as so many of the governors had died from plague. Thus Umar (ra) effectively managed every crisis which occurred during his rule.

xiv. Self-Management

Umar (ra) had a business and also some pieces of land; he had a partner from among the Ansar. He made an agreement with his partner and said, "I am going to work

for one day and you go to Madinah and accompany Prophet Muhammed (pbuh) the whole day and when you come back in the night, you report to me everything Prophet Muhammed (pbuh) said and the next day I will accompany Prophet Muhammed (pbuh) and you take care of the work". The desire to seek knowledge, led both of them to do double the work as they had to do the work of the partner in their absence. This incident shows how Umar (ra) managed his life effectively by doing justice to his work and gaining knowledge.

xv. Total Quality Management

Once, Umar (ra) sent Amru Bin Alaas (ra) to conquer Egypt with 4000 soldiers only. Amru Bin Alaas asked Umar (ra) for more soldiers, Umar (ra) then sent him 4000 more soldiers among them were four companions about whom Umar (ra) said, "Each and every one of them equal 1000". This emphasis that Umar (ra) did made him feel that the companions were of a better quality and no one could overpower them.

Iran and Rome were the superpowers when Umar (ra) was the Khalifah. These two were in a position to root out the Arabs who were not only far less in number but also quite unequipped and poorly armed but still the Arab tribes defeated the two great empires. It was not the physical might of the Arabs but actually the spiritual force that helped them defeat the great materialistic great powers of those days.

Truly, the life of Umar (ra) is an example and inspiration for every human being. He is one of the best reverts the world has ever witnessed. Umar (ra) lived a very simple life, many times foreigners found him resting under a tree or praying in the mosque among the people. It was difficult for them to distinguish which man was the Caliph. Umar (ra) was constantly merciful, caring, principled, thoughtful and God fearing. Here was a man

who was so worried of displaying the smallest injustice, the smallest suspicion, the smallest oppression all because he was preparing himself to answer the question, "What will you say to your Lord later?".

xvi. Business Ethics

Once Umar (ra) went to the market and enquired about the food grains and realised that a shopkeeper was selling it at a very high price. Umar (ra) realised that when the farmers bring their grains to Madinah, the shopkeeper would contact them first and would buy all they bring in order to create monopoly. This would ultimately withhold the goods from the widows and the poor people. Seeing this Umar (ra) prohibited monopoly in the market. He also told people that if they wanted to sell products in the market should have knowledge of what is permissible and what is forbidden in trade transactions so that his work has not element of injustice as he will become a victim of illegal earning, willingly or unwillingly. In order to monitor the ethical functions of the market, he appointed officials in all markets to watch and monitor, and to arbitrate in disagreements.

xvii. Labour Welfare

Umar (ra) had to travel from Madinah to Jerusalem, as he had to write the deed of the treaty with the Christians. Umar (ra) was accompanied by a slave. In the journey he had only a camel to ride on and there was not enough space on the camel's back for more than one person. Umar (ra) therefore gave equal share to the slave in riding and walking on foot. Upon a fixed distance he would sit on the camel's back and the slave would walk on, foot holding the camel's string. In this way, coming to a particular distance, the slave would ride the camel and he would hold the sting and walk up to a fixed point. The whole journey ended like that and when they reach near the gate of the city, by

chance it was the turn of the slave to ride on the camel's back and Umar (ra) walked on foot with the camel's string in his hand. Though the slave offered his turn to Umar (ra) but he refused. People were stunned to see the Caliph in such a state, but the Caliph himself did not mind it at all. This showed how concerned Umar (ra) was with respect to the fairness of the labourers that he did not even care about his prestige and comfort.

Conclusion

A man came to Umar (ra) and said that his slave stole the camel from him, who slaughtered the camel and ate it. Umar (ra) asked the reason for the stealing to which he replied saying that his master kept him hungry and they were forced to steel. To this Umar (ra) ordered that the slave's master to pay for the camel, rebuked him and warned him that, he should not receive any more complaints from the slaves. This shows how Umar (ra) always gave importance towards the welfare of the labourers.

Chapter – 40

Lessons of Management from the Life of the Companions

Introduction

Alhamdulillah, we have got to learn a lot of aspects of management from the Quran and life of Prophet Muhammad (pbuh) and now it is time for us to learn the various aspects of management from the life of the companions of Prophet Muhammad (pbuh). Once Prophet Muhammad (pbuh) said, "Verily the best among you is my generation and his companions, then those who follow, and then those who follow them" (Muslim). From this hadith we can understand that, undoubtedly the best people to understand Islam is the first general of Muslims, who are the companions of Prophet Muhammad (pbuh). Thus, let us try to learn various lessons of management from the life of the companions of Prophet Muhammad (pbuh).

Aspects of Management

Following are the aspects of management from the life of the companions:

i. Planning

Sa'd bin Muadh (ra) came up with a plan for the Battle of Badar. In the Battle of Badar the Muslims were less in number and they could be perished by a well-equipped 1000 strong army of Quraish who forced them into this fight. The survival of the Prophet (pbuh) was far more important than winning the battle. His plan was centred around the safety of the Prophet (pbuh), rather than just the present circumstances of the battle. He also planned for the escape of the Prophet (pbuh) if the Muslims were defeated,

was of great vision and insight. Prophet Muhammad (pbuh) also praised him and invoked blessings upon him and the shelter was fashioned with branches of palms.

ii. Controlling

Ali (ra) managed to observe the character and conduct of his officials to administer justice and treat the people with kindness and love. If he would receive a complaint from anywhere, then an enquiry was a must, and the official concerned, if found guilty, would be punished. He would sometimes ask for an explanation in writing and sometimes would appoint an antiquity commission.

iii. Leadership

During the Khalifah of Abu Bakar (ra), they decided to attack people Abs, Dhubyan and Bakr at Al-Rabadha as these people due to their arrogance had killed people of their own, who remained true in their faith and had also become stronger over the days. The companions recommended Abu Bakar (ra) to remain in Madinah and appoint someone as the leader for the war but he chose to lead the army rather than safely sitting in Madinah. This shows how Abu Bakar (ra) as a leader wanted to be a part of the battle with his followers rather than just giving orders and staying behind.

iv. Attitude

There are a wide range of acts which show the great attitude showed by the companions and wives of the Prophet (pbuh) back in the day. From the profound words of Khadija (ra) to comfort the Prophet (pbuh) when he was overwhelmed by the first ever revelation, to Aisha (ra) incredible acts of generosity to the poor despite experiencing pangs of hunger herself. From Jaafer bin Abi Talib (ra) and Musab bin Umair (ra), struggles to present Islam to new and hostile communities, to Abdullah bin

Umm Maktum (ra), commitment to attend prayers in the mosque and making the call to prayer (Adhan) in Madinah despite being blind and to the enslaved Khabbab bin Al-Arat (ra) and Bilal bin Rabah (ra), public profession of Islamic faith despite the unimaginable cruelty they suffered from their masters.

v. Learning

Shaqiq bin Salamah reported, Ibn Masud (ra) used to preach to us once every Thursday. A man said to him, "O Abu Abdur-Rahman, we love your talk and we wish that you preach us every day". He said, "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah (pbuh) adopted in preaching to us for fear of boredom" (Bukhari and Muslim).

This hadith throws light on the indispensability of equilibrium in sermons and discourses so that people may not shun them. Similarly, learning requires such hours which may facilitate people's willing participation and compulsion and economic incentives rarely work if learning should happen effectively.

vi. Interpersonal Relationship

Abu Hurayra (ra), one of the poorest companions, came to Prophet (pbuh). He had not eaten anything for some days. Abu Talha (ra) (an Ansari) took him home to feed him. But there was no food in his house except some soup that his wife had made for the children. She asked her husband what she should do, and they decided upon the following: They would put their children to bed without feeding them. As the soup was too little to satisfy all of them, only the guest should have it. While they were sitting at the table and getting ready to eat, Abu Talha's wife would knock the candle over, extinguishing it apparently by mistake. In the resulting darkness, they would act as if

they were eating, although Abu Hurayra would be the only one eating. This is what they did. Abu Hurayra ate untill he was satisfied, and then left, unaware of what had really happened.

The following day, they went to pray the Fajar Salah in the mosque, after the Salah, the Prophet (pbuh) turned to them and asked, "What did you do last night, which caused this verse to be revealed in praise for you, "They prefer others above themselves, even though poverty be their portion" (Quran 59:9). This shows how the companions of the Prophet (pbuh) had high level of interpersonal relationship.

Interpersonal relationship can be illustrated through another incident that occurred during the battle of Uhad, in which the companions had been wounded very badly. The injuries they had sustained were grave in nature and, out of sheer pain, they wanted water. One of the companions out of the intensity of thirst asked for water. He was offered water instantly. He hardly brought the glass to his lips that another companion cried "give me water". He pushed away the unused glass of water and said, "First give it to him". The cup was therefore offered to the second companion. When he was about to drink it, a third companion cried, "Give me water". He did not drink even a drop of water and passed it on to the other companion. In this way many companion asked for water but each one of them sacrificed this personal thirst for the thirst of the other with the result that all of them died and none of them could drink even a drop of water. This incident shows the high level of interpersonal relationship of the companions that led to the sacrifice their personal interest for the interest of others and gave preference to the lives of others in comparison to their own lives.

vii. Emotional Intelligence

In the battle of Khandaq, the Muslims dug a ditch around themselves for their defense, so that the enemy could not get across. A man from the enemy side called Amr bin Abdawud who was known for his strength, courage and art of fighting managed to get across the ditch. All the Muslims were terrified to fight him and only Ali (ra) came forward to fight this man. There was a fierce fight until at last Ali (ra) threw Amr bin Abdawud down onto the ground and mounted his chest ready to kill him. Just as Ali (ra) was about to kill this enemy of Islam, he spit on the face of Ali (ra). Everybody was certain that because of this insult, Amr bin Abdawud would meet his death even faster still, but to their amazement, Ali (ra) moved from Amr bin Abdawud's chest and walked away. Amr bin Abdawud attacked Ali (ra) again and after a short while, Ali (ra) again overpowered Amr bin Abdawud and finally killed him.

After the battle was over, people asked Ali (ra) the reason why he had spared Amr bin Abdawud's life when he had first overpowered him, to which Ali (ra) replied that if he had killed him then it would have not been only for the sake of Allah (swt) but also for the satisfaction of his anger and so he let him free. Then Ali (ra) controlled his anger and killed Amr bin Abdawud purely for the sake of Allah (swt). This is one of the best examples from the life of the companions on being emotionally intelligent and controlling ones anger when it really matters.

Mubarad and Ibn Aisha narrated that a man from Syria saw Hasan (ra) riding a horse and started insulting him. Hasan (ra) did not reply to the man. When the Syrian stopped, Hasan (ra) proceeded towards him and after cheerfully greeting him said, "Old man, I believe you are a stranger. Maybe you have confused me with another person. If you ask forgiveness, it is granted to you. If you ask for a means of transportation, we shall provide it for

you. If you are hungry, we shall feed you. If you are in need of clothes, we shall cloth you. If you are deprived, we shall grant you. If you are being sought, we shall give you refuge. If you have any need, we shall fulfill it for you. And if you wish to proceed with your caravan be our guest until you leave, it would be more useful to you, for we hold a good position, great dignity and vast belongings".

When the man heard the words of Hasan (ra) he cried and said, "I testify that you are Allah's heir on His earth. Allah (swt) surely knows to whom He assigns His Message. You and your Father were the most resented of Allah's creatures to me, but now you are the most beloved of Allah's creatures to me". The man then directed his caravan and became their guest of the town until he departed while believing in their love. This shows how wonderfully Hasan (ra) controlled his emotions and responded to the person in a positive manner.

viii. Knowledge Management

Ali (ra) gave high importance to knowledge. He once said, "To him who will teach me one new fact I shall be indebted all my life". Once he advised his student Kumayyil by saying, "O Kumayyil, learning is preferable to wealth; you guard wealth while learning guards you; wealth will run short with spending, while knowledge will be increased by dispersion". Ali (ra) also said, "He died not who gives his life to learning". All these statements helps us understand the importance which Ali (ra) gave for knowledge management.

The task of providing knowledge to the community was a great endeavour in which all the components of the society participated and contributed to. The individual teachers organized their own 'knowledge circles' in their home and more especially in the mosques. Abdullah bin Umar (ra), Abu Huraira (ra), Abdullah bin Abbas (ra) Zaid

bin Thabit, etc., had established their independent knowledge centres in Madinah.

The house of Ayesha (ra), the wife of Prophet (pbuh), played a very distinctive role in the field of education. She used to sit in her room behind a curtain. Boys, women as well as her male relatives used to join her circle and other people sat in that part of the Prophet's (pbuh) mosque which was just in from of her room. Her instruction was based on the question and answer method; people asked questions and she gave the answers. Sometimes she herself raised some problems which were thoroughly discussed by the students.

ix. Strategic Management

During the migration to Madinah, Asma binte Abu Bakar (ra) was given the responsibility to prepare food and secretly carry it to the cave in the night. When she used to go to the cave, where Prophet Muhammad (pbuh) was hiding, she would take the sheeps along with her, so that her footsteps could be erased. She would tie the food in a bundle of her waistband, after tearing it into two parts. Hence, she was given the title, 'Asma of the two waistbands' (Bukhari).

While migrating to Madinah, Abu Bakar (ra) would encounter many people, who would ask him about the identity about his honourable companion, he would reply that he was a man guiding him on his way. The person questioning would think that Prophet (pbuh) was a guide, in terms of roads, whereas Abu Bakar (ra) used to mean guide to the way of righteousness.

In Badar, the wells were located on the gentle slope of the eastern side of a valley called 'Yalyal'. The western side of the valley was hemmed in by a large hill called 'Aqanqal'. When the Muslim army arrived from the east, Prophet Muhammad (pbuh) initially chose to form his army at the first well he encountered. Habab bin Mundhir (ra),

however, asked him if this choice was divine instruction (from Allah) or his own opinion. When Prophet (pbuh) responded in the latter, Habab bin Mundhir (ra) suggested that the Muslims occupy the well closest to the Quraishi army, and block off the other ones. Prophet Muhammad (pbuh) accepted this decision and moved right away. This strategy helped the Muslims to become stronger during the war.

During the battle of Khandaq, Salman al-Farsi, a Persian Muslim, was the person who gave the brilliant strategy of digging the trench around the city to hold the enemy hordes outside the boundary of the city of Madinah. When the enemies came to attack, they were surprised seeing the very deep and wide trenches and were greatly astounded. They had no other alternative than to wait, but how long could they have waited.

A boring wait of about four weeks made them very weary, tired and restless. Nothing happened during this long siege except a few exchanges of arrows. Some desperate attempts to cross the trench were made, but the vigilant and valiant Muslims repelled them. The stocks of the enemy's food and other supplies were depleting and they felt worried, anxious and undecided about what to do. Thus, this strategy by Salman al-Farsi worked positively for the Muslims.

Khalid bin Walid (ra) was the commander-in-chief when Abu Bakar (ra) was the Khalifah. He came up with various strategies during the various wars which he fought. In one of the battles he divided the army into three divisions and ordered two divisions to remain unobserved. When the fighting got fierce, he ordered the other two groups to attack from the side and the rear and it took the enemies by surprise. In another instance he assigned Al-Muthanna bin Harithah to chase the people who fled in war. The Persian Emperor sent them large reinforcements commanded by one of their nobility. While they were

chasing, Khalid bin Walid (ra) suddenly joined them before they met the Persian army and this strategy also took them by surprise as they did not expect their arrival.

Abu Bakar (ra) commanded Khalid bin Walid (ra) to move to Syria with his army to support the forces that were getting ready to fight the battle. Their biggest challenge was to select a route which was short and safe; finally they decided and selected to go through the barren desert. The biggest issue with the route was they had to travel without water or meadows for five days and nights until they reach Suwa and if their horses perish then they would also perish. During this situation Rafi (ra) comes up with a brilliant strategy, he says to economize the consumption of water until they reach Sawa, to chooses fat camels and keep them thirsty for a few days and taken them to the water so that they drink their fill and tighten their lips and cover their mouths so that they do not regurgitate and when the need arises some of the camels could be slaughtered, then the meat could be served to the soldiers and the water inside them could be mixed with some of their milk and could be offered to the horses.

In the Battle of al-Qadisiyya the Muslims adopted two unique strategies. Firstly, the elephants of the Persians army were the biggest threat to the Muslims and were causing a lot of problem during the war. Asim bin Amr (ra) came up with the strategy to overpower the elephants. Their strategy was to overcome the archers on the elephants back and then cut the girths of the saddles. The strategy worked and the Persians retired the elephants to the position behind the front lines, followed by a counterattack of Muslims. Secondly, they divided their army into several small groups and instructed them to reach the battlefield one after another, this would give the impression that a very large reinforcement has arrived and it would take the enemies by shock and would ultimately weaken the enemies. These

two strategies helped the Muslims to overpower the enemies and win the battle.

When the Prophet (pbuh) ordered Huzaifa Bin Al-Yaman to spy on the polytheist in the battle of Khandaq, he (pbuh) told him, "Infiltrate their encampment and bring me news of what's happening and do nothing till you come back". Huzaifa sat among them, Abu Sufyan feared the possibility that strangers might be listening to him so he said, "Let each one of you look at his companion". Huzaifa was intelligent enough to say to his companion, "Who are you?", the companion replied, "So and so, son of so and so", and if he was late, he would be killed. On this the Prophet (pbuh) said, "The believer is prudent and cautious" (Al-Jameh Al-Sagheer). This shows how the companions strategically implemented their task by having presence of mind.

x. Communication

Musab bin Umair (ra) was a very good communicator, so he was appointed the first ambassador of Islam and was sent to Yathrib (Madinah) to prepare the city for the forthcoming Hijra. A man of Madinah named Sad bin Zurarah assisted him. After they had preached Islam, many residents of Madinah were converted, including such leading men such as Sad bin Muadh, Usayd bin Khudayr and Sad bin Ubadah. It was estimated that by the time Muhammad arrived in September 622, Madinah had ten thousand Muslims and it was his communication skills which did the trick with the help of Allah (swt).

xi. Business Ethics

Ali (ra) would go to watch the affairs in the market. He would check the goods to be sold and their prices. On such occasions he would have a whip in his hand and check the weights, prices, etc. He would also ask the shopkeepers to be honest and do their business honestly.

xii. Entrepreneurship

When Prophet Muhammad (pbuh) came to Madinah along with the companions, he established a bond of brotherhood between the Muhajir and the Ansar. He (pbuh) build a bond between Abdur Rahman bin Auf (ra) and Sad bin Ar-Rabi (ra). Sad bin Ar-Rabi (ra) told Abdur Rahman bin Auf (ra), "I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her". To which Abdur Rahman bin Auf (ra) replied by saying, "Allah bless your family and money, show me the way to the market". Then Abdur Rahman bin Auf (ra) went to the market the following day and brought some dried butter-milk and butter and then he continued his business on a regular basis (Recorded in Bukhari). This shows how the companions had the attitude and confidence of becoming entrepreneurs and did good business and earned huge profits.

Later, one day Abdur Rahman bin Auf (ra) heard Prophet Muhammad (pbuh) saying, "O Abdur Rahman bin Auf, you are a rich man, and you are going to crawl into Paradise, so lend to Allah in order to set your feet free". Ever since he heard this advice from the Prophet (pbuh), he started lending to Allah (swt) a goodly loan. Then Allah (swt) increased it manifold to His credit in repaying. This shows that the person who is an entrepreneur will have to give account of his wealth before entering paradise which will act as a burden on the day of judgement.

In another instance, once a companion (name not mentioned) understood that there is demand for camels at his place, so he took a camel along with the saddle from a different market and sold the camel to another person at the same price which he had to pay to the seller, but he sold it without the saddle. The person who had purchased the camel also had to purchase the saddle if he had to use the

camel, so he paid money and purchased the saddle. The money which the companion received from selling the saddle was his profit. This shows that how a person can become entrepreneur without having any capital and how a person can earn money only through an idea.

Conclusion

The lives of the companions are filled with lessons of management. After the Quran and the life of Prophet Muhammad (pbuh), it is the lives of the companions which would help us understand Islam better and also give us a true inspiration to strive in the way of Allah, as Prophet Muhammad (pbuh) once said, "The best of my followers are those living in my generation (i.e. my companions)…" (Bukhari).

Chapter – 41

Conclusion

Allah says in the Quran, "So do not weaken and do not grieve, and you will be superior if you are (true) believers" (Quran 3:139). From the verse we can learn that if a person has to become superior then he has to become a true believer and for a person to become a true believer, he needs to follow the Quran and the life of Prophet (pbuh) completely. The book is an effort to highlight various aspects of management which can be implemented by people in every aspect of their life in order to become a true believer so that he can become superior one day.

The book was written with an objective to help people to run their Islamic organisations, run business ventures effective and also perform effectively in their personal and professional life by becoming aware and imbibing the qualities of management.

I hope the readers have learned lessons from the book with respect to planning, organising, directing, controlling, training, emotional intelligence, spiritual intelligence, human resource development, attitude, perception, leadership, group dynamics, business ethics, corporate governance, motivation, personality development, strategic management, social responsibility, communication, compensation, interpersonal behaviour, stress management, Performance Appraisal knowledge management, conflict management, time management and self-management.

This book is a sincere effort to put my thoughts into words. As it is rightly said, "Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your

habits; they become character. Watch your character; it becomes your destiny". Hopefully, my words will become my action and habit in the future and I also hope that they become the action and habit of the readers as well.